

# THE CONGREGATIONALIST

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### THE PATH.

BY RICHARD BURTON.



FOR, far I've strayed me in the long endeavor  
To find the way of Truth;

All unfamiliar grow the paths, and ever

I lose the step of youth,

Until it seems I am fore-doomed to wander

In fruitless, weary quest,

While strength and time and hope I do but squander,

Seeking the final rest.

Sometimes poor mortals, forest-bound, have plodded

Along an unblazed trail,

And felt strange fears and seen weird shapes embodied,

That made their courage fail;

Then suddenly have found they circled blindly,

And were not far astray,

Led by some hand invisible but kindly

Into a wonted way.

So, haply, I, sore spent with ceaseless trying,

Too tired to longer roam,

May sudden see the path before me lying,

And just ahead my home.

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# AN OPEN LETTER

## TO THE

# Christian Voters of Massachusetts

Believing that the influence of the liquor traffic in the United States is the chief source of municipal misrule, political corruption, financial wastes and burdens, the destruction of homes, and the increase of crime, the undersigned agree in urging their fellow-citizens at the approaching State Election to cast their ballots against any political party that proposes to legalize the traffic, and for that party that proposes to make it an outlaw.

We write to you because we regard the present hour as one fraught with destinies of great moment to our State.

In spite of the appeals of every representative Christian Conference, Synod or Convention during the past few years, calling upon Christian citizens to antagonize the Liquor Saloon openly, and to refuse to sustain political organizations controlled in its interests, the two great political parties in the State and Nation have utterly refused to oppose the liquor interest or to promise any prohibitory legislation. The great orators of these parties are as silent or uncertain as their platforms. The Republican and Democratic parties are vying with each other to obtain the assistance of the liquor vote.

In the meantime the licensed liquor traffic is intrenching itself in ever increasing arrogance and power. Our brightest boys, our purest girls, our noblest homes, are being blighted and ruined. A vast criminal class is being created on both sides the bar of the saloon—a class who defy the law for greed, and those who strike from the depths of their despair.

License high or low does not cure, does not restrain, does not even regulate this stream of misery and crime.

Persuaded that the question concerning the dominance of the liquor traffic in our social and political life is the greatest issue before Christian voters to-day, we unite in emphasizing our solemn conviction that a large vote for Dr. Louis Albert Banks and the other Prohibition Candidates is at this time the most effective method within our reach of assisting the cause of temperance agitation and reform.

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Rev. Thomas K. Potterton, Brookline.

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Rev. Mary Triffam Whitney, Cambridge.

### LATTER DAY SAINTS.

Rev. George W. Robley, Fall River.  
Rev. Albert N. Hoxie, Boston.

### REFORMED EPISCOPALIANS.

Rev. James M. Gray, Boston.  
Rev. Charles H. Tucker, Cambridge.

### CHRISTIAN UNION.

Rev. Charles A. Purdy.

Rev. Robert W. Peach, Rev. S. H. Record, Rev. J. R. Perry, and others.



# THE CONGREGATIONALIST

Volume LXXVIII

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Number 44

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The Congregationalist SERVICES, No. 1. A Service of Thanksgiving. 100 copies, 60 cents, postpaid; less than 100 copies, one cent each.

THE Christian Endeavor Society shows the wisdom of its leaders by working unitedly along practical lines without diminishing but rather with increasing loyalty of each member to his own church and his own denomination. This year efforts are being encouraged along the three lines of good citizenship, systematic giving to missions and enlargement of interdenominational fellowship. Twenty-five diplomas are to be presented at the next annual meeting in Cleveland to the societies which have done the most to promote Christian citizenship, twenty-five to those which have the largest number of proportionate systematic givers and the same number to the societies which report the most work done in distributing good literature, especial attention being given to the circulation of denominational religious papers in families. Twenty-five diplomas will also be given to encourage the formation of Endeavor Societies. A roll of honor is to be prepared containing the record of every society's reported gift of ten dollars or more to the denominational missionary boards. It is hoped that the Christian Endeavor thank offering for missions the coming year will amount to \$250,000. Certainly Congregational Endeavor Societies will have greater incentive than ever before to increase their gifts to both our foreign and home missionary organizations.

There are signs of a revival of expository preaching. Several pastors have lately announced series of sermons to include the exposition of entire books of the Bible. We believe that such discourses, carefully prepared, would attract large audiences. There is abundant material to aid preachers in this method and there are excellent models in

the volumes of F. W. Robertson, William M. Taylor and others. But such sermons are not merely homiletical truth, neither are they dry exegesis. They so combine both as to remove the defects of both, and such combination has furnished some of the most eloquent and thrilling discourses of ancient and modern times. As one who has learned the secret of this kind of preaching has well said:

It seeks to reveal, to set forth the exact thought of the passage, but it must be a discourse. It must be preaching. It must have unity and congruity. It must reach an end. It must present one dominant, supreme idea and, by congruity, the proper relation of all the parts to that idea and to each other. It must deal with facts and with principles. It must make the hearer go home feeling "That meant me," not "That meant Moses."

It becomes necessary at intervals to remind the world, and sometimes the church as well, that the duty of witness-bearing does not depend upon success. It is true that home and foreign missions are abundantly justified by the far reaching triumphs which have been won, but, even if success were wholly wanting, the duty would remain unchanged. It is upon our Lord's command that the whole work of missions ultimately rests. When He says, "Go!" there is nothing for His people but obedience. Taking, therefore, even the most barren fields and the highest percentages of "cost per convert," the enemies of missions have not touched the final argument which moves the church. They have simply shown how inadequate, without God's help, the means employed are for the end desired, and thereby magnify this help of God, which has so often made the weak things of the world confound the mighty. Christian money is always well spent in obedience, and there has been no appeal of faith so grandly answered as the appeal through mission work.

It is noteworthy that the Methodist Episcopal Church has not, at least in recent years, been much disturbed by theological controversies. Its disturbances have been mostly concerning matters of administration. A very astute leader in that denomination recently remarked that no Methodist minister now remained long enough with one congregation to secure in it a strong following for his views, if he had any not generally accepted in Methodist churches, but that if the time limit, which has lately been extended from three years to five, should be removed, within twenty years after the church would divide over theological questions. This is an argument against long pastorates which we have not seen urged in Methodist newspapers. But it is possible that the church would gain in knowledge of divine truth more than enough to compensate it for the discussions that would follow. Progress in likeness to God is not attained by the quiet of indifference nor by diversion from thought on what He has

revealed to interest in methods of church government and discipline. The Presbyterian Church does not move backward by having two parties which contend earnestly with each other for what each believes to be the faith once delivered to the saints.

Those who read our columns of church news must be impressed with the variety of the topics discussed at the State associations and conferences and sometimes must wonder for what purposes these bodies meet. Ancient secular history and discussion of abstruse theories of Scriptural interpretation seem a good way removed from the fellowship and practical business of the churches. But perhaps they are as important as many of the schemes and causes which outsiders or insiders bring to these meetings, and which too often take up a large proportion of their time. These associations are not mass meetings. They have business and definite work of their own to do. They discuss so many irrelevant topics and pass so many resolutions, the latter often by a few votes, that many of these discussions and resolutions have no effect whatever on the public. Those who prepare the programs of these assemblies have a great opportunity. Wisely used for a succession of years, the State association, which in some instances has little influence even among the churches represented in it, may do very important service in guiding public opinion and inspiring deeper spiritual life.

## THE ORY FROM THE MISSIONS.

This is the title of a tract containing letters from many missionaries written to the Prudential Committee of the American Board during the year. Every one interested in these missions ought to read it, owes at least that much to those who represent him in laboring for Christ in heathen lands. It is a story from China, India, Turkey, Africa, of the cutting down of salaries, the withdrawing of support from native pastors, the closing of schools, which mean bitter disappointment to missionaries and disheartenment to our churches at home.

We will let a few of these missionaries plead for their work. One of them describes in these words the way the order from the mission rooms to reduce appropriations was obeyed: "In making up our estimates we cut as far as we were able. Then we closed our eyes and slashed, for it made no difference where the stroke fell. Then we opened our eyes to see if we had done sufficient damage to bring the work within required bounds."

Another presses his appeal for a continuance of the amount heretofore given as "a demand which cannot be denied or delayed without plunging me into a terrible debt or reducing the school in scholars and teachers and facilities to such a state that my

presence here would be mere waste of force and money." Another missionary cries out at last at the repeated reductions: "Why have our low estimates been cut down again and again until our helpers are living on starvation support? 'One-half a loaf better than no bread?' Yes; we accept that, but the quarter loaf means the grave."

From Central Turkey comes this message:

To abandon churches that have been growing strong year after year, in spite of bitter persecutions, would be an act of infidelity to those churches. Whatever differences of opinion may be held as to the policy of the board, every man and woman in our churches ought to agree perfectly in this—that the work in the field should not suffer for want of money; that the missionaries, many of whom are bearing burdens heavy enough for two or three pairs of shoulders, ought not to have their hearts broken by being forced to call their workers home or to close their training schools because there is no money. Two thousand dollars will avert such a calamity and lift a millstone of anxiety from our hearts.

There is this word from India:

It has become a very serious matter when the statement must be made, as it was in our mission meeting at this session, that there is no use at present in seeking people to come over to us from heathenism, as we have no means to furnish men to instruct all those who have already joined us, and who are, therefore, in danger of relapsing into their old faith. We are in equal difficulty as regards the maintenance of our village schools. In fact, the work has so grown upon us, and is so urgent in its claims, that it was very difficult to meet it even with the full grant of 1892. With the doubly reduced grant of 1894 it will be absolutely impossible for us to face the problem of economically meeting its claims.

We add one more specimen from Eastern Turkey:

It is doubtful if the mission has been called upon in any part of its history to endure greater trials or pass through a more critical period than those of today. The Lord has abundantly answered prayer. How are those answers to prayer being received? Engagements are being canceled. Established work is being shaken to its very foundations. Assistance is being refused to enterprises which need and, in all conscience, should have it. Workers are being dismissed. Chapels and schools are being closed. Open doors are being passed by. Golden opportunities are being lost, never to be found again. All this, not because of the opposition of enemies, but because of the lack of proper support on the part of friends.

These are specimens of words which come from the hearts of Christ's messengers, to whom the board has said, Go out to your work and look to us for your support. By its action at Worcester the board has said to the churches, We mean to represent you faithfully and fairly as your agents in carrying on this great work. The new Prudential Committee, we believe, are to be trusted to carry out the will of the churches in sending men and in furthering plans to give the gospel to the world. The board has asked the churches by a special effort Nov. 12, or as soon after as possible, to pay its debt, and to give it encouragement at least to continue the missions without further reduction. We print on other pages appeals from friends of missions who have represented different views in minor matters, but who have one prayer and purpose in this great work. Times are hard. Yet they press far harder on our brethren at the front than on us. We must share their burdens. Surely every church which has made no offering this year for foreign missions will heed this appeal. And the churches which have done something already will prayerfully consider whether they cannot do more. There is money enough to meet the need. May there be everywhere a willing mind.

### THE A. M. A. AT ELGIN.

Judged not by the numbers in attendance but by the quality of the platform speaking, the sustained spiritual atmosphere and the enthusiasm engendered and crystallized into action, the meeting of the American Missionary Association at Elgin, Ill., last week, was one of the best in its history.

To those present who had come but recently from the exciting Worcester meeting of the American Board the absence of controversy was refreshing. Not a moment was spent in debating questions of theology, but attention was concentrated on the field and the work. Seldom has there been a meeting when the association has been put in such close and vital touch with the manifold phases of effort now being prosecuted in its four main departments. The presence and the burning words of men and women from the front contributed powerfully to this result, which was also furthered by the participation of several noble representatives of the races for whom the association labors, and whom it justly regards as its fairest trophies, and the final and convincing argument for its continued existence.

While the work among the blacks, the Chinese and the mountain whites was not under-emphasized, the exigencies of the Indian field brought it conspicuously to the fore and the perplexing question of raising money to make good the amount lost when the Government grant was relinquished weighed heavily on all present. It was the unanimous feeling that the retrenchment, which has already crippled seriously the Indian missions, cannot be endured and that our churches will not permit it when once they realize that this curtailment comes just at the moment when the harvest of many years is ripe for the sickle. This conviction, which grew in strength at Elgin as the meetings advanced, took concrete shape in the resolutions urging the appointment of a committee of nine to co-operate with the executive committee in the endeavor to solve the financial problem not only of the Indian work but as respects the total range of the society's activities.

The decision not to substitute "Congregational" for "American" in the name of the society will commend itself when it is understood that in the judgment of eminent lawyers such a change might jeopardize the great bequests to the association of Daniel Hand, as well as other large individual gifts. There will be less regret at losing the \$50,000 legacy of Mr. J. H. Stickney of Baltimore, which was conditioned on a change of name, so long as it will probably revert to our Church Building Society.

### THE SENATE AND ITS POWERS.

The country has been waiting nearly three months for Congress to perform one simple act of legislation. It was called together in special session Aug. 7, to repeal the clause of the act of 1890 which compels the Government to buy 4,500,000 ounces of silver every month. The President clearly voiced the demand of the people when he asked Congress to do this. That demand has been growing more emphatic every day. The House responded to this demand with reasonable promptness by voting, Aug. 28,

240 to 110, for repeal. This vote fairly represented the popular will.

Ever since that date the question has hung fire in the Senate. For a time that body discussed the subject intelligently, but when argument was at last exhausted, and it became evident that a majority would vote for repeal, the talk sunk into useless drivel and for weeks it has been nothing more. It was simply a prolonged effort to block a vote by keeping up talk. It has been claimed that senatorial courtesy forbade any attempt to take a vote so long as one senator could keep his tongue wagging. It has been urged that the rules of the Senate would not allow a vote as long as any member had breath enough to keep up an objection to voting. It has been held that these rules forbade any change in the rules except by unanimous consent. In a word, senators have insisted that the Senate is the most stupid and hopelessly entangled legislative body in existence, and its members have pretty nearly proved the statement correct as far as its present membership is concerned. That once dignified body undertook three weeks ago a trial of physical endurance to see if a quorum of the majority who wanted repeal could sit up and keep awake as long as the minority could take turns in standing up and talking. The performance was, of course, a failure. Now at last the Senate has voted for repeal, not because the country demands it, but because all the senators are tired out.

Naturally, while this farce has been prolonged, with business interests everywhere suffering, the country has grown impatient almost beyond endurance. A great deal has been said about abolishing the Senate, about electing its members by popular vote and about changes in the constitution, which would relieve the people of the burden which their highest legislative branch has of late been felt to be. Most of this talk is about as useless as that which has been running on within the Senate itself. The Senate is an essential part of our republican form of government. To abolish it would be to destroy the balance wheel of legislation. While the House represents the people directly, the Senate represents States and people and its members are properly chosen by State legislatures.

What is needed is not a differently constituted body nor a change of rules, but abler and better men. Ex-Senator Edmunds has plainly shown in a recent published letter how a vote could have been brought about at any time since intelligent discussion came to an end—and that was weeks ago. Since then the privilege of debate has been abused. The orderly course of business has been obstructed. On these grounds any member might have raised the question of order and called for a vote on the question pending. From the ruling of the president an appeal might have been taken, which would have been debatable. But when the appeal had been fairly discussed, a second point of order could have been raised, and an appeal from the ruling of the presiding officer would not be debatable. If the majority of the Senate wishes to do business in an orderly way, that body is adapted for that purpose in its present organization. The Democratic party, which has control of the Senate, is responsible for this unseemly delay of its necessary business. The party



leaders have not had the ability to unite the majority in an effort to secure a vote. But for the rare firmness of President Cleveland it is very doubtful if a vote could have been secured at all without a compromise, which would have been worse than no action.

Let not the fault, then, of this mortifying history of the Senate in recent weeks be laid to the organization of that body or to its traditions. Its one weakness is its want of statesmen. It needs men who represent not personal wealth merely, not local business interests merely, not a particular class of citizens, but men who represent the whole country and are able and willing to legislate broadly and wisely for its welfare. It needs that the mere talkers of all the parties should be weeded out before the country is wearied out. They have shown conspicuously who they are. The people have the remedy in their own hands.

### ONE CHAPTER ENDED.

The defeat of Prof. H. P. Smith's appeal from the presbytery in the Synod of Ohio, followed by the complete collapse of the effort to reopen the case of Professor Briggs in the Synod of New York, makes it plain that all action in the courts of the Presbyterian Church on these cases is at an end. Though Professor Smith may carry his appeal to the next General Assembly, he has no hope of success or even of extended attention.

The friends and sympathizers of these representatives of views which the Presbyterian Church has rejected seem to have settled down more thoroughly than ever to the policy of inaction. The condemnation of the professors, they assert, has only an individual effect, and has made no real difference in the situation. Many of them supported Dr. Briggs without agreeing with his opinions. Others who are closer to him in belief are asserting that the General Assembly is no fit judge of doctrine—which may be true—and that its utterances upon doctrinal questions can have no binding authority—which is certainly not true, under a fair interpretation of Presbyterian law, of its decisions in judicial cases, which have all the force of law. No one questions, we suppose, that every individual who holds the views of Dr. Briggs, if brought to trial in the present temper of the church, would be condemned as he was. It seems to us revolutionary, therefore, to insist that the views of a party in the church are lawful until every individual holding them is brought to trial and formally condemned. One fair test case settles the matter for all. On any other plan church government would be impossible.

This passive attitude having been assumed by the liberals it rests with the conservatives to make the next move. If they chose they might attempt to embody the new interpretation of the constitution formally in the confession of faith. It seems more likely, however, that they, too, will assume the waiting attitude, so that there will be a temporary cessation of hostilities though not of debate.

Sooner or later, however, the matter is sure to come up again in the form of a heresy trial. It may be that, as all parties are wearied of this long contention, these matters will be remanded to a secondary

place, at least for a time, while topics more directly related to the salvation of men and upbuilding of Christian character will absorb attention. This is greatly to be hoped for. A few years hence, when popular knowledge of the Bible in the light of recent investigations shall have increased, and when the personal sympathies which have so mingled irritation with discussion shall have been separated from the questions at issue, those questions may be decided on their merits without stigmatizing as heretics those who affirm that a final decision has not yet been reached on them. Meanwhile may the Holy Spirit enter more richly and profoundly into the church to lead it to greater devotion with greater knowledge and so to the wisest decisions in all matters of doctrine.

### THE POWER OF THE CHURCH.

It is not merely the power of an organization in distinction from that of an individual. It is this of course but it also is more. It is not merely that of a representative organization, although in this quality, which the church possesses so conspicuously, lies the secret of its power. The church, we are told, is Christ's body, as if in it He were reincarnated. It is the agent through which He influences the world pre-eminently. So far as the church as a whole, or any particular church as an individual part of the great whole, is true to Him it does His work in His spirit and according to His methods.

In order to appreciate its power, therefore, we are to look through the church to Him who is behind it, its divine Head. Looking thus it is easy to see how He is able to make successful use of unpromising materials, to direct in circumstances of difficulty, to overcome apparently impregnable opposition, to cause the great movements of human society to work together in the end for the advancement of His cause. In spite of the manifold and grievous mistakes and sins of individual Christians, the Church of Christ has gained, and is increasing steadily, a wide and firm hold upon the world which cannot be shaken off.

The power of any given church in its community apparently lies in the loyalty of its members to it, in its wisdom in choosing methods of doing good, in its bold and clear proclamation of divine truth and in its holy earnestness. But that is the same as saying that its power lies in its Christlikeness, and this is the sum of the whole matter.

### THE WEEK IN REVIEW.

The Voorhees bill, repealing the purchase clause of the Sherman law and reaffirming the adherence of the nation to bimetallism, passed the Senate on the evening of the 30th, by a majority of eleven, forty-three voting for repeal. Of the forty-three twenty-four were Republicans and nineteen Democrats. Of the thirty-two voting against repeal eleven were Republicans and nineteen Democrats. The last hours of the debate were not dignified or worthy of the body or the subject under discussion. Elsewhere we discuss the grave question of reforming the Senate, which has been forced to the front by the scenes witnessed during the past twelve weeks. Our correspondent in Washington, on page 607, tells of the events

of the week at the capital and the outlook for the national finances, which is far from bright. In our Business Outlook the effect of it all, as it has been discounted by the business world, is described.

The World's Fair, which has closed this week, will stand as a significant landmark in history. It is but little more than forty years since the conception of an exhibit in which different nations should share was first realized. Great strides have been made since then in commercial intercourse and in those higher relations which have made the brotherhood of mankind in some degree an accepted fact. The first international exhibition in London in 1851 was hardly worthy of notice in comparison with the Columbian Exposition of 1893. Not only the creations of the industrial world but the world of thought as well in marvelous amplitude and variety has been so displayed as to stimulate new discoveries and new achievements in all nations. From it will date the beginning of enterprises in every department of art, science and religion of profound importance to our country and to other countries in themselves and in their relations to one another.

Notwithstanding unfortunate mismanagement in some respects, notably in regard to Sunday opening, notwithstanding the great financial depression and the disappointments of the earlier months, the fair has proved a financial success. Its total receipts are estimated at \$28,400,000. It has drawn to the White City a great multitude of people, especially of the middle classes, who most appreciate the educational advantages it has offered and who will make the best use of them. If it has had a smaller number of visitors from foreign lands than was hoped for it has afforded to millions of American citizens an exposition of greater abundance and greater variety of wealth of every sort than was promised. It has acquainted them with the resources of our country, and it has shown them before unthought of skill and enterprise of other lands and races. It has brought people of different sections into contact with one another. It has promoted national unity. It has inspired profounder respect for the possibilities of the race. It will result in better homes, greater popular intelligence, wiser government and, we hope and believe, in profounder Christian faith. Its gates close with many regrets but with sincere thanksgiving. It has made 1893 one of the most memorable years of the nineteenth century.

The assassination of a civic magistrate, whatever his personal characteristics may or may not be, is always shocking and a staggering blow at that which he represents. If he be a despot and represents naught but himself or his class, then his taking off sometimes is judged to be a blessing; but if he stands for the will of the majority of the people and is made the target of the weapon of some visionary lunatic or thwarted villain, then humanity has naught but execration for the murderer and sympathy for the kindred of the victim. Carter Harrison, who was shot dead in his own home last Saturday evening by an unbalanced, if not crazy, man by the name of Prendergrast, was elected mayor of the city of Chicago against the desires of most of

its respectable citizens. An aristocrat by birth he always had pandered to the vulgar and vicious, and his career as a politician is not one that his best friends or his fellow-men can look back upon with any pride. But he was mayor of the great city and as such entitled to the respect due to his office. He was a man entitled to life and loved it, and his murder was most foul and deplorable. Naturally the great city was excited and angry when it heard the news that told of civic mortification as well as personal loss, but fortunately Prendergrast was saved from the hands of those who counseled lynching. It is as pathetic as it is dramatic that Chicago, preparing to celebrate with rightful jubilation the successful completion of a wonderful exposition, should now have to put on mourning, revoke all orders for joy and close the fair with bare formalities, but such is the fact.

It is gratifying to see the uprising in New York State against Judge Maynard's nomination and the strenuous efforts that the citizens of Brooklyn are making to throw off the domination of Boss McLaughlin. Senator Hill, who scoffed at the New York Bar Association as an organization of young briefless barristers, probably realizes to the contrary, now that a large number of the leading lawyers of the city, irrespective of party, have, in a mass meeting in Cooper Union, shown their hearty approval of the scathing words of condemnation uttered by eminent Democrats like Wheeler H. Peckham, James C. Carter, F. R. Coudert and Hon. Seth Low. The tidal wave of indignation is rising throughout the Empire State. Decent Democrats in Buffalo are trying to throw off the rule of the ring there and in Brooklyn and Staten Island the public mind is seething and its conscience is aroused. Doubtless gross frauds in naturalization are being effected in the cities, thanks to the loose laws which render them so easy, and colonizers are at work in New York packing the registration lists, but the courts have been appealed to and already some of the criminals have been captured. In Massachusetts both the registration and the attendance upon political debates indicate unusual interest in the questions of public policy. Fortunately here no questions of personal fitness or domination by rings are raised.

Anything that accelerates or enforces the centripetal tendency of modern industry and commerce, by which the control of the output and the price to the consumer of any indispensable commodity is put within the hands of the very few, is greatly to be deplored so long as human nature is as it is and the State fails to devise a method of restraining the greed of the few and giving to the many consumers their share of the profit that comes from unification. Therefore, when a great railroad owning enormous deposits of coal, and hitherto a considerable factor in all wars of coal rates, passes under the control of those who already own two great lines that tap the coal territory, then the public has reason to inquire whether it means that the already outrageously high price of coal in New England, the Interior and the West is to be put higher and higher as the result of the monopoly. The Vanderbilts, who have just captured the Lackawanna Road, are conservative, usually fair

to patrons as well as loyal to stockholders and themselves, and have more of the public confidence than is given customarily to railroad managers, but they are not wise enough or good enough or unselfish enough to have the coal supply of the country in their control.

We have known for some time that a group of the wisest men of the nation, backed with the financial support of some of the wealthiest and best, were at work upon a problem that when solved will bring prosperity and health of body, mind and soul to more persons than it is possible to bring in any other way, but we have not felt at liberty to tell what we knew. Now, however, since a partial statement has been published and has become public property, it may be well to enlist the sympathy, interest and co-operation of our constituency in a work that will doubtless be of incalculable value. The readers of the *Century* recall the Present Day Papers, prepared by the Sociological Group, including Bishop Potter, Rev. Messrs. T. T. Munger, F. G. Peabody, W. C. Langdon, S. W. Dike, Washington Gladden and C. W. Shields and Hon. Messrs. Seth Low and E. J. Phelps, Professors R. T. Ely, W. F. Slocum and William M. Sloane and Mr. Charles Dudley Warner. Very naturally, in its study of the problems of the day, this group of bold, advanced students again and again have come face to face with what, for a lack of a better name, is called "the liquor problem." In due time they determined to grapple with this question thoroughly, scientifically, but not unaided, and to that end fifty other men, equally able and judicious, have been selected to collaborate in formulating a report that will be authoritative on the physiological, legal and ethical aspects of the liquor problem. Such names as Presidents Eliot of Harvard, Gilman of Johns Hopkins and Andrews of Brown, Professors Bowditch of Harvard, Farnam and Chittenden of Yale, McCook of Trinity and A. G. Warner of Leland Stanford, Drs. J. S. Billings, W. H. Welch, H. C. Wood and S. Weir Mitchell, Cardinal Gibbons, W. R. Huntington, Rabbi Gottheil and Messrs. W. E. Dodge, Francis A. Walker, Carroll D. Wright, Fred. H. Wines, Marshal Field, Cornelius Vanderbilt and David A. Wells, who are representative men on the committee, give assurance that their report will be broad, thorough and authoritative.

As respects the exact methods which these gentlemen are to pursue it is said that the physiological experiments alone which the sub-committee on that phase of the problem intend to make will cost \$30,000. Doubtless such men as Messrs. Dodge, Vanderbilt and Field are quite willing and able to see the committee through, but it is scarcely probable that the committee would reject funds sent to it by friends of temperance alive to the value of the work contemplated and already begun. Rarely has a more public spirited action of busy, educated men been known. They are doing what the nation ought to do and yet cannot do, for no congress has yet assembled daring to appoint any committee to investigate the problem, and if one should it could hardly expect to induce such men to serve.

It has been difficult for us to place much

confidence in any news from Brazil, and this being so it has been impossible to form an opinion as to which party is entitled to the sympathy of those who desire that Brazil may become a genuine republic. The burden of proof rests upon Admiral Mello and thus far he has not succeeded, either by arms or by arguments, in convincing the Brazilians that Peixotto is so much of a dictator that his deposition by force of arms is justifiable. As for Mello's own fleet it seems to be shut in the harbor of Rio Janeiro and in a dilemma. Peixotto's representatives in this country have been purchasing ships, torpedo guns and firearms, and thus re-enforced Mello's chances will grow slim unless he wins suddenly. For some unexplainable reason Admiral Stanton of our navy, who had been selected for the mission because of his discretion and experience, a short time ago recognized Mello's right as a belligerent by the formal salute given his flag. For this unpardonable breach of courtesy and blunder he has been disciplined by the authorities in Washington, being relieved from command and ordered to report at home. It is sad to see humiliation brought upon a long trusted officer, whose record has, on the whole, been fine, but only by discipline can the morale of the navy be kept healthy. Moreover our friendly relations with Brazil could not but be strained by failure to rebuke the error of a subordinate. Now the vital question is whether the administration is preparing to enforce the Monroe Doctrine and let European powers, whose representatives in Rio Janeiro have been complicating the situation, know that no domination by any European power or any aid in a restoration of the empire will be tolerated by us.

The convention of Ulstermen held last week, while not as turbulent or heated as some of its predecessors, clearly revealed that Ulster will be tempted to rebel if a Dublin parliament is ever given authority to rule over it. John Redmond's recent denunciation of the home rule bill has called out from William O'Brien the very just remark that Redmond is playing directly into the Tories' hands, a fact that the jubilant comments of their journals demonstrates. France has lavished adulation, gifts and honors upon the Russian officials. The brothers of the czar have called upon President Carnot and the latter, with the Russian admiral, has witnessed the launching of a new vessel for the French navy, which, with its new Russian neighbors in the Mediterranean, may yet make the Triple Alliance trouble. For Europe is fast coming to believe that all the events of the past two weeks cannot have been for mere show. France is either confident of Russia's aid or else she has made an egregious fool of herself. Italy, burdened with a terrible debt and seething with discontent, has, it is thought, let Germany know that, if the Triple Alliance is to continue, she must have substantial assistance in providing for the support of the requisite armament, as an impoverished and rebellious people cannot longer maintain the burden. In Austria the debate on the suffrage bill of Count Taaffe has been renewed, with a coalition against it that seems to insure its defeat and the formation of a new ministry.



The English public are anxiously awaiting developments in South Africa and the seeming or real conflict of authority between the officials of the chartered company and the professional soldiers may give the native enemy just the chance needed to win a victory that will make hearts at home bleed. A vigorous demand for investigation of the company's affairs and frank statement of policy by the ministry is being heard in London. From Uganda the details of a mutiny of Mohammedans last June have just come. Protestants and Catholics made common cause against the mutineers and in the fight hundreds were slain, among others Selim Bey. Dr. Gregory of the British Museum has just made known the results of his successful expedition to Equatorial Africa. He climbed 17,000 feet up the heights of Mount Kenia, where he found glaciers and a temperature 28 degrees below zero. He reached an altitude 3,000 feet higher than any gained by former explorers. In Morocco the war between Spain and the Moors near Mellila continues, the latter on the 28th repulsing a sortie of the Spaniards and killing the commander-in-chief of the Spanish forces, General Margallo. Spain is poor and proud. The natural impulse of the people is to re-enforce the African forces and subdue the Riflians, but the money to equip volunteers is not plentiful and national credit is not high. Japan, anxious to know the truth and eager to be right on monetary as well as all other subjects, has just dispatched delegates to India, Europe and the United States to study the silver problem.

### IN BRIEF.

It was evident even before the first of our Congregationalist Services was published that there were many pastors and churches eager to begin the use of such helps to worship. This was shown by the advance orders. Our desire is to help many others and to help them continuously. Upon the patronage of our constituency depends the perpetuation of the desire. Generous orders from many sources are the condition of prolonged success. Since writing the above our mails have brought so many orders that, though we planned generously for the first edition of No. 1, it has been necessary to place a second edition on the press.

A hitherto respectable citizen of an Alabama town has been sentenced to two years' imprisonment for sending a challenge to fight a duel. The South does move.

We shall miss the pastor who has stopped his paper because we have declined his articles, but in time he will probably reflect that it is better for all that the *Congregationalist* should be edited in the interest of its readers.

Dr. Joseph Cook takes exception to our criticism last week of his use of the Lord's Prayer at Worcester. He writes that "the audience was in such a mood that the Lord's Prayer was introduced in the hope that it might produce an excellent spiritual effect. I think it did so." We think it did not.

Fong Chung, a pure-blooded Chinaman, is now acting as United States consul at Amoy. As such he has power to try Americans resident in Amoy for breaches of United States law. He was educated at Yale. Would that Mr. Geary could be forced to visit Amoy and there become plaintiff in a case before Judge Chung!

If A, who has loaned money to B and never been repaid, can forget the fact when ap-

pealed to by C for a loan that likewise promises to take wings and fly away, then A is a gentleman and a Christian. He who can be "merciful to the absurd" is scarcely more of a Christian than he who can be generous to the fraudulent.

It makes one's flesh creep to think of the vessel that lately brought to New York from Egypt and Palestine a cargo of remains of embalmed human bodies to be used as fertilizers. Reverence for a faith which led to such care in preserving the bodies of beloved ones, though shown so many ages ago, ought to forbid such sacrilege.

The faculty of Princeton Theological Seminary has stopped football playing by the divinity students. "The rough and brutal game does not comport with the purposes for which students are here," says Prof. W. H. Green. Princeton men will have to be content with trying "the flying wedge" on rationalistic higher criticism.

The results of the election in Chicago, New York City, Brooklyn, Staten Island and New Jersey will prove or disprove Dr. Parkhurst's epigram that "average decency is not so much in earnest as average profligacy." Whatever the results:

The Ten Commandments will not budge,  
And stealing will continue stealing.

The edifice on Fourteenth Street, New York City, formerly occupied by the Scotch Presbyterian Church, has just been bought by an ex-Tammany mayor. If Protestant congregations persist in deserting down-town New York they must not cringe at the irony of fate by which Tammany politicians come into possession of property of sacred memory.

A man must have a very earnest message to speak well enough from a platform to hold his audience when it is composed of only one. But the attendance at one of the meetings of the Evangelical Alliance Congress in Chicago fell to that figure, while one of our most attractive speakers drew only eight. Evidently Chicago has had enough of congresses for this year.

Well, well! Has the reaction set in? Here is Rev. Lyman Abbott saying, "The time has come when there needs to be taught this lesson from every pulpit in the country, that God is a Lawgiver and that liberty lies in loyalty, not in the individual right to do whatever one pleases," and Dr. Charles H. Parkhurst arguing that "the cross of Christ stands for the infinite stubbornness of God as well as for His ineffable mercy."

The clergymen of Milwaukee are showing the quality of their Christianity by a strong crusade against compulsory Sunday labor for the city's servants, the police and firemen. The officials scoff at the crusade, but the subordinates doubtless know who are their genuine friends. Neither a policeman nor a fireman can do his whole duty to society six days in the week if he is compelled to labor on the seventh.

There is almost a sense of personal loss connected with the death of those to whom we are much indebted for knowledge and inspiration, though we have never met them. Many thousands have been taught facts and truths which have helped their spiritual life by Dr. William Smith's Dictionary of the Bible who have hardly thought of him as in any way personally related to themselves. He died in England two weeks since. His dictionary is only one of many of the choicest works with which he has enriched English literature.

Of the 5,000,000 half-dollars given by Congress to the World's Fair only 1,600,000 have been sold. The demand for them as souvenirs

was much less than was expected. The managers have returned 2,000,000 of them to the treasury, but they do not want them to go into circulation because they hope to get a premium on the 1,400,000 they have left. So the Secretary of the Treasury has agreed to help the corner on souvenirs by melting over the coins returned. That will leave 1,400,000 in the hands of the Directory, making 3,000,000 in all. It will be a long time before they command a high price as specimens.

It is gratifying to find the *Churchman* urging all clergymen of the Protestant Episcopal Church to become citizens of this country. "It is notorious that, as a rule, the ignorant and vicious immigrants make all haste to have a hand in the management of American political affairs. Is it not simple justice that, as an offset to this, the State should also have the advantage of the influence and vote of every educated and law-abiding resident?" Never were the courts busier making citizens out of aliens than they are now, and too often the qualifications of the individual are inferior and the examination a farce. A man fit to be a clergyman ought to be a citizen.

The people of the State of Connecticut are busy solving an ethical problem, viz., whether lobbying (and probably bribery) by townships is less heinous than when done by individuals. Unfortunately the tone of public sentiment thus far has not been as high as we supposed it would be, for the towns involved, with one exception, have refused to order an investigation, and out of 15,000 voters in Hartford only 300 attended the town meeting. The revelations of venality in Connecticut made by Prof. J. J. McCook's investigations, and the defense of venality by the State's governor, possibly ought to have prepared us for the unwelcome revelation, but it is none the less disheartening.

Three hundred negroes from all parts of Georgia met last week in Macon and organized the Afro-American League. They pledged themselves to use every means in their power to put an end to the crimes that incite lynchings and they resolved to petition the Legislature to help in some way to secure trials of all men suspected guilty of rape or murder. Such an organization expressing its will in a lawful yet forceful way can be of greatest assistance in Georgia, on the one hand restraining the lust or anger of the negro, on the other demanding obedience to law from the Caucasian. That all men in the South do not make one wrong the excuse for the perpetration of another is proved by the article in the November *Forum* by the chief justice of Georgia.

The Pension Office furnishes many interesting illustrations of human frailty. A Pennsylvania soldier who has been receiving a pension because of total physical disability finds his pension cut off because he has signed a statement that he has been completely cured by a patent medicine. Another returns his pension certificate because he has been converted by the Salvation Army, and he confesses that he was never entitled to a pension but has been living a lie for thirteen years. He says, "God bless the Salvation Army," and so say we. If the Pension Office would also furnish accounts of pensions restored to deserving persons whose income has been stopped merely on suspicion it would help to offset such cases as these, of which there are no doubt a good many not yet discovered.

A man once called on Mr. Lincoln and asked for an office. "On what do you found your claims?" asked Mr. Lincoln. "For twenty years I have done the dirtiest work for the party," replied the applicant. "Good," replied Lincoln, "as soon as I find an office in which dirty work is necessary I shall think of you first of all." Senators Hill and Mur-

phy and Richard Croker, having found Judge I. H. Maynard willing to do their dirty work in the past, now insist that the people of the Empire State shall reward his loyalty to the bosses by making him judge of the court of the appeals. Daniel Webster said that when "the spotless ermine of the judicial robe fell on John Jay it touched nothing less spotless than itself." John Jay was a New Yorker of the old type. Shall Maynard be a typical New Yorker of the new era? God forbid.

Rev. A. C. A. Hall, D. D., who has been known as "Father" Hall, has announced that he has been released from his vows as belonging to a secret order in England, and is therefore free to accept his election to the Episcopal bishopric of Vermont, which he does, conditioned on the approval of the House of Bishops. We are glad to recognize the self-denying work which Dr. Hall did for many years in connection with the Church of the Advent, but we hope this step does not signify that Episcopal churches in Vermont are to be led into the High Churchism of the Church of the Advent. It is not encouraging to Protestants in this country that in thirty Episcopal churches mass is "said with intention on the feast of the Nativity of the Blessed Virgin." The *Christian Leader* aptly characterizes the movement of which this is a part as "the revival of sacerdotalism under the delusion that it is the renaissance of religion."

There are, or have been, Protestant institutions whose members considered them above criticism. Even inquiry into the methods of their administration has produced a shock on some minds as if a sacrilegious deed had been done. But we would much rather edit a religious newspaper for Protestants than for Catholics. Here is what the archbishops say to Catholic editors, telling them plainly that if they do not obey these injunctions they will be visited with ecclesiastical penalties, which probably means edicts forbidding their readers to continue their subscriptions. Think of such an admonition as this in a land which boasts of the freedom of the press:

Let the name of bishops be sacred among Catholic writers, for to them reverence is due because of their high office and dignity. Nor let them think themselves privileged to examine critically what divinely appointed pastors, in exercise of their power, have established, for such conduct disturbs good order and creates intolerable confusion. This reverence which no one may omit should shine as an example in Catholic journalists.

#### STAFF CORRESPONDENCE.

##### FROM NEW YORK.

The topic of the Congregational Club's first meeting for the season was the Parliament of Religions at Chicago. Dr. Lyman Abbott thought that three things could be learned from it: (1) That men of other nations and religions are earnest, sincere and genuinely seeking God, who has not revealed Himself to a small portion only of earth's peoples; (2) Pagan religions are not creations of priestcraft but the outreaching after God, religion being as universal as the race, as time, as the globe; (3) the difference between Christianity and the other great religions is that we have something which they have not. It has the Christ, the revelation of God, the ideal man, the atoning and suffering Saviour. Man has fallen into a deep pit. Confucius says, "If you can get out I will show you how to walk so as not to get in again." Brahma says, "You walked into the pit yourself and it is your own fault." Mohammed says, "I'm sorry for you, but it is irretrievable destiny; you cannot help yourself." Buddha says, "I am sorry for you but there is no help for

you. Cease struggling to get out; by and by you will go to sleep and all will be well." Christ comes, drops down a cord and says, "Put this under your arms," then calls to one and another to pull on the cord, and they take hold and lift him out. Those who attended the parliament got a larger conception of what Christ is and what Christ means.

Rev. P. C. Mozoomdar of Bombay, author of *The Oriental Christ*, said, whether the origin of religion be a sense of the infinite, or an instinct of dependence on a higher power, or a search through the seen after the unseen, no one can doubt that such an instinct is common and universal. The product has been based upon common truths and principles. Every religion has taught the principles of faith, of love and purity—which three principles depend upon culture, development and other graces. Whatever the media, man's ideas develop until they stand in that personality, that center of blessedness, wisdom, love, truth and holiness before whom we bend our heads and say, "Our Father in heaven." The speaker enlarged upon the vast variety—with much in common—in religious sects, which he would not see reduced to a dead level of doctrine or method, since variety means progress, character, life.

He praised our missionaries in India for their self-denying labors in the wildest regions and in epidemic fever districts, a standing protest against the reckless self-indulgence of hordes of Europeans seeking to make fortunes there; but he thought they might well be less violent in dealing with the superstitions and errors of those among whom they work. He closed with a glowing picture of the reign of "the ultimate religion," when all shall help, edify, teach and love each other, and God shall become all in all.

Dr. T. T. Munger thought the prevailing note of the parliament was sincerity. It proved that there is something common in all religions. It might help us to cease trying to convert one another—a vain work—or to decry one another—a wicked work. We have not much to learn from the great Asiatic religions, because Christianity is a universal religion, but it is well to understand the sources of their power. It is absurd to suppose that all the searching of countless millions through centuries has been fruitless. The face to face contact with other religions should have a good effect upon the method of conducting missions. The antagonism of Christ's kingdom was not to false religions, but to a wicked world. The idolatry he recognized was that of Mammon. The parliament's striking feature was its testimony to the greatness and royalty of religion itself. When the nations bring their works together they would be leaving out themselves if they did not bring with them that which underlies and informs all their works and makes them living souls.

The following resolution, offered by Dr. Virgin, was unanimously passed:

*Resolved*, That it is the sense of the Congregational Club of New York that the interests of the church which Dr. A. H. Bradford has served so faithfully for so many years, and the varied interests of truth with which he is so helpfully and influentially connected, require his continued presence in the country and, in our view, make it his duty to decline the flattering call to the pastorate of Westminster Chapel in London.

The club congratulates itself that this earnest plea had no little influence with Dr. Bradford in leading him, after a painful struggle, to decline the Westminster Chapel call and decide to dwell among his own people. Last Sabbath his church took matters into its own hands and by a unanimous rising vote besought him to remain. The Sunday school, the young people's society and, indeed, all the parish organizations petitioned to the same effect, nor were his ministerial brethren slow to urge the same plea. And so the London people had to be disappointed, strong as was the presentation of their case—the largest house of worship, except Spurgeon's Tabernacle, owned by any Nonconformist body in all England, yet which the summer's experience has shown can be thoroughly filled; its situation amidst an enormous and still growing population, close to the Houses of Parliament, where Congregationalism sorely needs to be represented and whence the rich and the poor, the lawmaker and the laborer, the business man and the scholar, young employés in vast business houses and transient visitors to the metropolis can be easily reached and influenced for good. There was a painful intensity in their plea and an unanswerable cogency in their argument, but Dr. Bradford is with us still.

Rev. C. H. Patton of Westfield, N. J., deeply interested in the Clerical Union by unfolding his idea of the church for the times, which he calls "the educational church," an ideal which he is trying, and with fair success, to realize in Westfield. He calls it "educational," as differentiated from other church types—ritualistic, theologic, eleemosynary, evangelistic, the new "institutional," etc., the best characteristics of all which he would embody in this attempt to reach all classes of people and carry on all lines of work. By education in knowledge, in work and in character he would prepare the church for its threefold function—converting sinners, educating Christians and putting them to work.

To effect this he would have the pulpit definitely and studiously educational; the Sunday school should use the most scientific system of Bible study to be obtained; the church should provide religious instruction for the children during the week; and the missionary societies of the church should be educational by a three years' course of careful study, thoroughly grounding our young people in the spheres, aims and larger aspects of the work of our benevolent institutions; the women, and as far as practicable the men, should be carried through a life study of the details of home and foreign missionary work. The realization of the ideal might be slow, but nothing could be more desirable or practicable.

The fall meeting of the Manhattan Association was held with Rev. Alexander Lewis of the New England Church, Brooklyn. Rev. C. W. King was chosen moderator for the year, and Rev. H. H. McFarland scribe. Rev. A. F. Newton, as chairman of a committee, presented a resolution commemorative of Rev. Dr. E. P. Thwing, who lately died in China. Rev. E. H. Byington read a critical review of Dr. Josiah's Strong's *The New Era*, the merits of which were also discussed by Drs. Storrs, W. M. Taylor, Virgin, Cobb, Terhune and others—the general verdict being in high commendation of the



book. Rev. T. S. Braithwaite gave a sermon plan, and Rev. S. L. Loomis read a paper on Associate Pastorates, both of which called forth interesting discussion.

The Brooklyn Congregational Club discussed *The New Criminology*, the talk being led off by Rev. Dr. F. T. Wines, of prison discipline fame, and Mr. W. F. M. Round, secretary of our New York Prison Reform Association. The former rather took his (male) hearers aback by the statement that he was perfectly certain that every one of them had committed a crime. He excepted the women, of whom he could believe no wrong. The latter amused the crowd with an account of the trick a waggish friend played upon him in a boat trip up the Hudson River by quietly telling the passengers that he (Mr. Round) had been in every jail and State's prison in New England. By the treatment the information brought upon him, he learned, as he could hardly so well have learned otherwise, to sympathize with the ostracism and compulsory loneliness of ex-convicts.

The New York and Brooklyn Association met with the Trinity Church, Tremont, Rev. W. S. Ufford, pastor. The principal interest centered in a paper on the Parliament of Religions by Dr. Lyman Abbott.

HUNTINGTON.

#### FROM WASHINGTON.

The events of the past week have been among the most stirring, surprising and interesting of recent years in Washington. Everybody supposed, a week ago, that a compromise postponing silver repeal for one year had been agreed upon and would be put through both houses in short order. All at once, last Monday, the compromise went to pieces like a house of cards and ever since then it has been conceded by every one that unconditional repeal would be carried within a very few days.

A brief review of the causes of these recent sudden and dramatic changes in the political situation may be instructive to many. It is well known that the Democracy is badly divided on the silver question—much more so than the Republican party. As represented in the Senate, the Democrats are almost precisely evenly divided, about twenty-two or twenty-three having been reckoned both for and against repeal, whereas all the Republicans except a few of the far Western senators and Mr. Cameron of Pennsylvania are solid for repeal.

The compromise was due to a desire to heal the rapidly widening split in the Democratic ranks and to unite the senators of that party on some successful policy. It was the work of Senator Gorman, principally. It was precipitated by the speech of Senator Sherman, who warned the Democratic majority that if they could not soon dispose of the matter in hand the Republicans would relieve them of the job, and by the active efforts of Senator Hill in behalf of the *clôture*. The Democratic senators were given to understand—by some one or more of the prominent friends of compromise in the Senate whose identity is unknown and is now carefully concealed—that the President and Secretary Carlisle would accept the proposed compromise. With this understanding all but eight or ten of the Democratic senators signed a pledge to support it. The recusants, who deserve the

honor of a special mention, included Messrs. Voorhees, Vilas, Mills, Hill, McPherson, Palmer, Brice and Caffery, and, some say, Gray and White of Louisiana, also.

While the compromisers were laboring with these gentlemen, last Sunday, the President launched his thunderbolt from Woodley, saying that he was not privy to the compromise, that he did not favor it and that he utterly repudiated any and all compromise. This declaration carried havoc into the compromise ranks. They still lacked a majority, as neither the Republicans nor the Populists would accede to the scheme—the Republicans because it went too far and the Populists and silver Republicans because it did not go far enough to suit them. Angered at the refusal of the Populists and silver Republicans to join them in it, the Southern Democrats then refused to assist the Westerners any further in their filibustering operations. This reduced the strength of the filibusters to four or five men, and accordingly the "game was up."

In other words, either a compromise or unconditional repeal had to be adopted very soon, or the Democratic party in power would have split asunder and in the struggle for precedence compromise was worsted and repeal was victorious. The result is due primarily, of course, to the tremendous force of public opinion. Aside from this, the credit for the result is due principally to the firmness and grit of President Cleveland; next, to the patriotic as well as astute course of the Republicans from first to last.

Today the long expected voting began. Several amendments were taken up, discussed briefly and discarded by majorities ranging from four to twelve. The same fate awaits the rest of the brood and then will come the vote on the main question of repeal, probably Monday afternoon, which is expected to be carried by a majority of eleven or twelve. The bill which will pass the Senate is the Voorhees substitute for the Wilson House bill and contains a declaration in favor of bimetalism. It is believed that the House will accept the substitute without hesitation and that the bill will get to the White House on Tuesday or Wednesday. Needless to add that it will not be subjected to much delay there.

The next thing to do is to provide for the immediate necessities of the treasury, but whether this will be done at once or in the regular session is not yet decided. There is a strong inclination on the part of both senators and representatives to adjourn until December, and this feeling is not unnatural. The extra session has been very tiresome, especially to the senators, and there is not much pressing business in sight, pending the preparation of the new tariff bill. But the condition of the treasury is attracting general attention and creating some concern, and it may be that Congress will feel compelled to stay in session until it can perfect some legislation calculated to relieve the situation. Briefly, the treasury receipts have been running far behind the disbursements for several months past, the deficit since June being already \$23,000,000, and the gold reserve is nearly down to \$80,000,000, the lowest point on record. This is due to various causes, of which the injurious working of the Sherman law was only one. The repeal of this law will cancel that particular cause, and will doubtless

help to cancel others, but, as has often been stated, silver repeal is not the only thing that the country needs, nor will it alone bring back the old prosperity. The Republicans counsel the issue of new bonds, but most of the Democrats are opposed to this and favor some mode of additional silver coinage. It remains to be seen what shape the matter will take. If Congress should adjourn at once it is quite probable that the administration would issue bonds or coin the seigniorage on its own responsibility if necessity should arise. The President has abundantly proved that he is not afraid to act independently in an emergency. He has done it several times already, and he is liable to do it again.

The managers of the fight for the bankruptcy bill in the House are somewhat fearful of the issue, mainly on account of the great number of Eastern members who are absent. These members are nearly all in favor of the bill, but the elections in New York and Massachusetts have drawn them away from the capital. It is possible that the bankruptcy bill will go over until the regular session, but its friends hope to carry it through early in the week when there will be a comparatively full house, owing to the vote on the silver repeal bill.

Several premature announcements of the provisions of the new tariff bill have been published. The bill is nowhere near completion yet. It is pretty safe to say, however, that the new measure will propose a radical departure from present tariff theories and schedules, and will make a big cut in almost all customs duties, while increasing the whisky, beer and tobacco taxes.

A chance vote in the House today, on the question of asking the treasury for certain information regarding State banks, leads to the inference that there is a considerable majority in that body against the abolition of the State bank tax. A superficial canvass of the Senate makes it seem probable that the McCreary Chinese bill will be agreed to in the upper house.

Oct. 28.

C. S. E.

#### CURRENT THOUGHT.

##### AT HOME.

F. R. Coudert, writing on Arbitration in the November *Harper's*, says: "Still another enemy of war is the growing influence of woman. She has a voice and it must be hearkened to. If her heart must break she will not allow it to break in unnoted silence. She has taken her place in literature, art, science, journalism. That influence is all in favor of peace."

Mr. Horace E. Scudder, in his paper on School Libraries in the November *Atlantic*, asks: "What is the meaning of that most interesting movement, now gaining great headway, by which enduring and noble literature is ousting the commonplace and ephemeral reading-books from our schools? . . . It has been seen that there is a decay in the habit of strong reading out of school, that the child who does not find the best books in his school work does not find them in his home, and between the two misses great literature altogether. So the school comes in to redress this wrong; it even gives the child fairy tales and nursery legends, because he hears them no longer at home; it goes on step by step and initiates him into the mysteries of literature, because in a vast number of cases the school teacher is the only priest of literature."

Prof. Arthur L. Gillett of Hartford Seminary, in the October *Seminary Record*, has a

valuable bit of investigation of The Trend of Seminary Instruction, with especial reference to our own seminaries. He sums up thus: "Four points, then, are particularly striking in this display of the effort to meet the wants of the times. *First*, the very large increase in the attention to Biblical studies. *Second*, the striking transference of systematic theology from the first to the last position after Biblical study. *Third*, the growing prominence of the practical department. *Fourth*, the pervasiveness of the influence of historical studies, giving to the department of history a prominence quite out of proportion to the number of hours devoted to the study of history since apostolic times. This would seem to indicate, as a whole, a tendency to search for truth in the Bible and then to apply that truth to life without first having sent it through the alembic of a concatenated system."

In our issue of Oct. 19 we quoted Dr. A. J. Gordon's uncomplimentary opinion of the Parliament of Religions. Referring to them Rev. Dr. H. A. Delano, an eminent Baptist of the Interior, says in the *Standard*: "Do we mean this? Is it real? We who have made all our way by intelligent discussion, tried all our cases in open courts, won all our trophies by frank investigation in the fair fields of truth, do we believe in the lifting of the truth even in the camp of the enemy? Do we believe in hearing the other man and listening to the sophistries, the doubtful logic, the dreams of the Orient, told by any reverent scholarly man in public? A returned missionary said to me: 'We have to listen to these men when we go to India, hear these questions discussed and refute these arguments. Why should you not hear them?' . . . Though I sat for many hours and listened attentively to the varied and varying speech, heard Theist, Unitarian, Orthodox, Hindu, Parsee, Free Religionist, Altruist, Christian missionary, Persian scholar or shallow mystic, I heard no such rasping words, no such censures, harsh and wholesale, as have fallen from some of our American pulpits and emanated from some of our religious journals."

Ex-Mayor J. M. W. Hall writes to the *Sacred Heart Review* (Roman Catholic), which had criticised his references to dangerous European immigrants in his recent speech before the Cambridge Congregational Club: "I look to the Catholic Church as a strong bulwark against the atheism, agnosticism and anarchism which prevails in certain parts of our country to so great an extent, and I have been watching with keenest interest the developments in your church the last two years. It seems to me that the progress they are making commends itself to thoughtful men without regard to denomination, and I believe that, where they are so steadfast in their belief in the authenticity of the Bible, the deity of Christ, the universality of sin and man's hopeless condition without the Redeemer, they hold ground where all Christians can unite with them and check what seems to be a growing tendency to doubt these four great fundamental doctrines of the Christian religion."

## ABROAD.

The *British Weekly* says: "The most crying need of Nonconformity today is the rejoicing consciousness of forming part of a body of Christians 'whose are the fathers, and whose are the promises'; the consciousness which finds its triumphant expression in, 'I believe in the Holy Catholic Church.' It is the want of this corporate ideal absorbing the individual, unifying the units, which makes Nonconformist life in England one-sided, individualist and centrifugal. . . . The time has come to give reality and visibility to that universal fellowship which we believe to be opened to all believers here as well as yonder. Nonconformists have stood long enough at the level of mutual toleration and respect. The

time and the situation call for a new step, the real forward movement. They call for hearty and joyful recognition of communion in one great fellowship. Premature attempts at outward union will defeat themselves. But there is clear call for closer approach, for common counsel taking, for union in work and warfare."

The *Christian* thus interprets the recent sympathetic action of the English Congregational Union in its practical efforts to aid the striking coal miners: "It struck at once to the root of the matter and announced the great ethical principle that the rights of humanity must always take precedence of those of property. It went on to declare that it is inconsistent alike with righteousness and fraternity that profit should be made out of the labors of men who are receiving wages inadequate to the support of themselves and their families. Finally, it recommended the submission of all trade disputes to the settlement of an impartial tribunal. This is almost the first occasion on which a great Christian body has espoused so clearly and emphatically the rights of labor and entered into conflict with the maxims of political economy."

The *Friend* (Honolulu) understands that the purpose of the Washington officials is "to establish a protectorate over Hawaii, strong against external interference, but little interference with internal conduct of the government, the provisional government to be guaranteed against internal disorders until such time as a republican form of government can be organized, with such restrictions upon suffrage as will insure capable administration of the government, and such new government also to be guaranteed as before"; and it believes that the Hawaiian Government will probably accede to any reasonable plan like the above, although believing annexation as a territory to be far more in the interest of both countries.

## PHILIP SCHAFF.

BY G. R. W. SCOTT, D. D.

We shall seldom see his like again. He was a rare man in mind and heart. He maintained the simplicity of a child, though his nature craved proper attention and just recognition. He had the sweetest of dispositions, though he could flame into indignation against wrong. His Christian charity led him to see good where it was hidden to less discerning eyes, but his sense of justice kept him from weak sentimentality. He wished to be as broad as the love of God, as narrow as His righteousness. Some men become less charming the nearer one comes to their true personality, but the great church historian, whom we mourn as a friend and lament as a scholar, became more winsome the better he was known. He was as fine an embodiment of the Golden Rule as any man I ever knew. His gentle demands of his friend's services called forth their quick responses, because they knew he would as quickly meet their wishes.

For years I had known him but slightly. It was not until I was a member of a German family in Stuttgart that I came in close touch with the man in learning of his youth and his struggles for an education. The father of my host, a man of wealth and good deeds, received the Swiss boy into his home and was his patron while he was a student at the gymnasium of Würtemberg's capital and also at its university at Tübingen. The scholar showed his greatness by his deep gratitude, manifested in many ways to the living members of the family that had befriended him.

It is only within four years that I entered into somewhat intimate relations with him. Through my recommendation he and his family came then to a house in Rome where my wife and I were living. Friendship, under such circumstances, ripens fast when hearts are drawn to each other. For weeks we were inseparable companions. Together we visited again old Rome and lived in its past as if it were the present. He received marked attentions from eminent men in state and church, the pope even offering him a private audience. Fifty years before, on his first visit to the Eternal City, he had met Gregory. Together, by reason of a special privilege, we attended lectures given by the most famous of the professors of the Roman Catholic Church. He was my guide and teacher in the great libraries of the nation, the German Archaeological Institute and the Vatican, where the German librarian showed us its richest treasures. At our home the learned professor would read to me in the evening what he had prepared during the day, since he was then at work upon his *Renaissance and Church History*. He was most careful to verify every quotation and every title of a book named, so that his references can be trusted. He had a remarkable faculty for gaining information and could properly assimilate knowledge with greatest ease.

His industry during those weeks in Rome and afterwards in Florence and Switzerland, where we were still together, filled me with astonishment and called forth my warmest admiration. If genius is hard work our friend was a genius of the highest order.

In our frequent excursions in and about Rome and Florence he lent enchantment to every spot by telling some charming story, some historical fact, and by an eloquent description of some great personage connected with the place. Time would fail to speak of our Roman days. The days in Florence were just as delightful. When we went about his native Switzerland his spirits rose to unwonted heights, though his temperament was usually vivacious. He was as busy as ever in the libraries gathering information so finely embodied in his last historical work. The memory will be ever like sweetest perfume that I was permitted in some humble way to assist him then.

When at Lucerne, in 1890, our friend proposed that we make a tour of the German universities. I gladly acceded to the proposal, since opportunity would be given us both to renew acquaintances made in former days. He felt this would be his last visit. He could say his "hail and farewell." The welcome given was to the great church historian, indeed, but more to the beloved friend. If embraces and warm hand-shakes, tears and hearty words are the measure of affection, the love of the German professors to him was well-nigh boundless. The tour was like a triumphal procession.

Last year, at Lake Mohonk, we met again, and, though he was broken in health, he worked on each day with his young friend, Dr. Jackson, and in his absence with me, in order to finish his last volume, *The Swiss Reformation*, and then to rest, he said, and, perchance, gain strength to complete projected plans.

One day we went out on the lake. His daughter and my son rowed while we talked of the past, present and future. He was so



happy and joined in some songs with young people in other boats. When we reached the landing where the water is deepest, though weakened by a stroke, he refused our assistance, but in attempting to leave the boat his strength failed and he fell into the lake, his weak leg only preventing a deep plunge by being strangely fastened to the seat. My son and I, with strength which we thought was not at our command, raised the head first out of the water, then the body and finally lifted and carried him to a place of safety. Several persons who saw it all from the piazza of the hotel said afterwards that under the circumstances they thought at one time it would be impossible to save him. We feared the shock might prove fatal, but he soon rallied. His gratitude was boundless. "*Lieber freund*," he always spoke to me then in German when under excitement, *du, mit Hilfe Gottes, hast mich gerettet*." ("*Thou*," he used the familiar *du*, "with God's help hast saved me.")

At his request I went to Washington last winter and at the annual meeting of the Church History Society, of which he was the president, read a paper whose materials were gathered during our sojourn together in Italy.

His health not permitting his presence at the meeting, I had the privilege and pleasure of rendering my last public service to him by reading his brilliant paper on Thomas à Becket. A few days later at New York, where I saw him, he appeared almost like his old self when we attended the session of the New York Historical Society, where special honors were shown him.

At his home, in his large and cheerful study, we sat and talked. He seemed in his last sickness to find it increasingly difficult to speak English, of which he had made himself master, but inclined to fall back into his native German. He was loath to part from my wife and myself, but the time for "good-by" had come. He followed us to the door and out into the winter air. It seemed as if he had a presage of a long farewell. His hands held our hands more confidently than ever. His lips quivered, words failed him but tears were abundant. As we reached the foot of the steps and were walking silently and sadly away, he regained his voice and cried out, "*Gute nacht, meine Freundin. Lieber Freund, lebe wohl! Auf Wiedersehen!*" ("Good night, dear friend. Thou livest well with Him, our best, true Friend. We shall meet again in another and better world. Good night!")

#### WITH BRITISH CONGREGATIONALISTS.

##### AUTUMNAL ASSEMBLY IN LONDON.

For the first time since 1884 the Congregational Union of England and Wales has held its autumnal assembly in London. The union meets twice yearly, in May and October, the spring meeting always taking place in London and the autumn meeting usually in one of the large towns of England or Wales. This year the larger national union has been the guest of the smaller metropolitan union, and with the happiest results. The session extended from Monday, Oct. 9, to Friday, Oct. 13. The influx of country ministers and laymen has been even greater than at the May meetings, between fourteen and fifteen hundred

being present. The large number of visitors, the arrangements made for their reception and entertainment, the enthusiasm of the sittings recall the circumstances of the memorable International Congregational Council.

Congregational visitors to London will in future notice a great improvement in the Memorial Hall, the official headquarters of English independency. Structural alterations have been made with a view to the increased comfort and convenience of those who use the hall. Separate writing, reading, smoking, refreshment and other rooms are now provided, and a proposal is on foot to found a Congregational club, to which none will be more heartily welcomed than American Congregationalists. The union is extending its publishing business and bids fair to become a quite wealthy corporation. The generous use of its resources is seen in the way it treats its visitors. All the delegates to the recent meetings were, like those to the Congregational Council, entertained daily at dinner at the Holborn Restaurant, bed and board being provided for nearly all of them in the homes of London Congregationalists, while the rail fares of the poorer provincial delegates were paid for them. With similar hospitality Mr. Albert Spicer, M. P., chairman of the union, has held a series of receptions at his Hyde Park mansion. Many American visitors to London in 1891 will have pleasant recollections of the garden party at the house of his mother (since departed) at Woodford, Essex.

"Mr. Albert," as he is familiarly called, is more than sustaining the high traditions of a family long noted for its devotion to Congregational principles, its practical service to the churches and its generous hospitality. He is practically the first layman who has been elevated to the chair of the union, and the choice has been amply justified. His opening address on The Outlook of Congregationalism from the Standpoint of a Layman was characterized by the modesty, practical sagacity and power of grasping a wide range of facts which have made him eminent in the business world and promise to make him a potent factor in political life. Respectfully, but fearlessly, he pointed out in the course of his address defects in public worship in the churches of the denomination, pleading for more preparation in prayer, in praise, in the reading of Scripture and for more systematic giving to the weekly offering. Coming to the sermon, he asked whether there should not be at least at one service more Bible teaching; whether preachers are not apt to tone down the sinfulness of sin and the need of salvation; whether in some cases their outlook is not too confined, their style too liberal and the convicting appeal absent. A large part of the address was devoted to the practical failure of the Church Aid Society, a number of suggestions being made for its reconstruction.

This question of the maintenance of small churches is one of the most difficult and pressing matters in Congregational politics. The problem is how to combine the freedom and independency of the smaller churches of the denomination with some system of proportionate aid. The difficulty of the problem has been increased, as Mr. Spicer pointed out, by the steady drift of the population from the rural districts to the large

towns. After discussion a resolution was adopted proposing for consideration the amalgamation of the union and the Church Aid Society and the establishment of a ministerial sustentation fund. This indorsement of the sustentation principle, which is one of the strongest features of Presbyterianism, is an important departure in Congregationalism and may be regarded as a step in the direction of the ultimate union of the two bodies.

An interesting discussion took place on the question of strikes. It was initiated by Dr. R. F. Horton moving the official resolution which, cautiously avoiding reference to any one particular strike, spoke in general terms of "the great injury to commerce resulting from calamitous strikes and lock-outs in the colliery and other trades," and pleaded with all concerned for the exercise of "mutual forbearance and fair judgment, and the desire to do what is right between man and man." But the conference was not content with such indefiniteness, and an amendment, moved by Rev. Alderman Fleming Williams, which plainly declared that "alike mining royalties and profits made out of the labors of men receiving wages inadequate for the support of themselves and their families" are obviously inconsistent with righteousness and fraternity," was unanimously adopted. Thus the Congregational Union is the first religious organism which has definitely sided with the workers; nor has it confined itself to abstract resolutions, for over £300 was collected for the miners during the meetings.

The union was exceptionally fortunate in securing Dr. Walker C. Smith to preach the sermon. Dr. Smith is for the current year moderator of the General Assembly of the Free Church of Scotland, but he will be better known as the author of *Olrig Grange*, *Hilda Among the Broken Gods* and other works equal in poetic power and original conception. He rarely preaches outside his own pulpit, in the Free High Church, Edinburgh, and, indeed, rather keeps aloof from ecclesiastical gatherings. The theme of his sermon was *The Glory and Unity of the Church*, and he contended that the only possible unity is the unity of the spirit in maintaining the cause of righteousness, faith and freedom, and showing pity and love in the name of Jesus.

There were addresses, papers and discussions on a variety of other subjects, such as *The Lords and the People*, *Who Should Enter the Ministry?* *Theological Tendencies of the Day*, *Foreign Missions*, *Local Option* and *Sunday Closing*, *Persecution of the Stundists* and *Turks*, *Indian Administration of the Law*, *Disestablishment*. A whole day was given to the Separatist Tercentenary. A very interesting incident was a united thanksgiving meeting in which representative Congregationalists, Wesleyans, Presbyterians and Baptists took part. Professor Thounaian, the exiled Armenian, addressed the assembly and was received with enthusiasm, the entire audience rising to greet him. Dr. Herber Evans, the famous Welsh Disestablisher, made two remarks which will not soon be forgotten. One was that certain High Churchmen speak as though their church controls the spring of Christ's grace, and the other that he did not wish to injure the Established Church, but merely "take it off the parish."

ALBION.

## Our Immediate Duty to Foreign Missions.

Foreign Mission Day, Nov. 12.

The following appeals in behalf of missions are fitly headed by the portrait of the new home secretary of the board, Rev. C. H. Daniels, D.D. Dr. Daniels is forty-five years of age, was born in Lyme, N.H., spent most of his early life in Worcester, Mass., where he prepared for college at the public high school, graduated at Amherst



SECRETARY C. H. DANIELS.

College in 1870 and at Union Theological Seminary in 1873. He has held pastorates successively at Montague, Mass., Vine Street Church, Cincinnati, O., Payson Memorial Church, Portland, Me. From the last-named he was called to the district secretaryship of the board in September, 1888.

### THE GREAT OPPORTUNITY.

BY REV. N. G. CLARK, D. D.

Not for thirty years has there been such an opportunity as at present for the wise use of money in promoting the cause of foreign missions—first of all as a fitting response to what all must feel was a special interposition of our Lord in the happy adjustment at Worcester. Such manifestation of personal interest in the work we are carrying on in His name might well call for thank-offerings that should at once clear off the debt which now weighs upon the board and leave us free to sustain vigorously the work in hand without further retrenchment. For years past and more and more earnestly with each succeeding month have the missionaries been pleading for means not only to maintain the present work, but to enlarge its scope and respond to the calls that come to them from every quarter. Within the last three weeks letters have come from India which make it evident that the amount now spent on the missions there might well be doubled with good hope of corresponding returns. Scores of young men prepared in our training schools could at once be set at work in places asking for them. And these calls come not from one but from many fields. Native preachers and teachers must be sent out to new points, as well as continued at the old ones. Schools must be kept up and new ones should be opened. Open doors on every hand should be entered.

Retrenchment means that we must turn away from them. It means more—that we must withdraw our forces from some fields we have already entered. Devoted men and women at the front feel that their time and strength are half wasted for want of ability to follow up the advantage they have gained. The outlook, except in point of funds, was never more hopeful. Fifteen years ago we were glad to welcome a few hundreds year by year to the roll of our communicants. Now they come in by thousands, and still larger numbers will follow if we are ready to gather them in. These cries of help from the mission field are due to the success which has crowned our efforts. Were there no success there would be no such calls.

### RETRENCHMENT AN UNKNOWN WORD.

BY REV. HENRY HOPKINS, D. D.

The Congregational churches are today loyal not only to the sublime and catholic enterprise of foreign missions, but also to the American Board as their chosen almoner and agent. Fidelity to their missions and to their missionaries is, of course, to be discriminated from approval of the board itself, but it is a fact full of promise that the old-time affection and pride of our churches toward the board have not been broken nor impaired. During the recent controversies there has been great solicitude and much impatience, but all the time there has existed an underlying confidence that Christian men, having all at heart Christ's one cause and seeking the guidance of the Holy Spirit, would at last find the way to do the wise and right thing in administration.

We believe that this confidence has been by the recent action at Worcester justified. Modifications in the organic law have been effected that will tend to establish even more firmly that confidence. We shall now, through the system of nominations, gradually secure closer contact with the churches, and by the periodical expiration of the terms of office of the members of the Prudential Committee we shall gain flexibility to changed conditions and adaptability to new circumstances. We now have "an organic capacity for change" which is necessary to every living and growing organism, and which we did not once possess.

Let us be now content and concentrate energy on our mighty task. A generous confidence in the board, and especially in its Prudential Committee, is the hope of our situation. It remains only from time to time with greatest care to elect the best men on this committee, and the churches will put entire confidence in them. The board once felt unwilling to trust them and gave them instructions regarding a particular theological question. Now every one sees that at Des Moines the board made a great mistake. It is impossible to instruct them on all vital points. We have to trust them after all. Why not trust them altogether and go forward? The demand for direct representation of the churches may turn out to be in the direction of centralization and authority and not as appears

on the surface in the interest of liberty. Let the question of councils sleep. If by common consent the Prudential Committee act as a standing council it is as Congregational as a council of the vicinage. Can we not now stop talking about methods and get down to business?

Let us at last bend ourselves with all our united strength to our appointed work. We all know that our churches have never yet begun to do what they are abundantly able to do. They have never been unitedly in earnest. The conditions for this now exist and the demand for it is imperative. Could this be, the great deficit of last year would disappear like an exhalation, retrenchment would be an unknown word in our Christian vocabulary, and a priceless blessing, a thousand-fold return, would come upon us in our struggling home work. Surely for us the providence and the Spirit of God are sounding forth as never before, in blended tones of sweetness and authority, our Saviour's last great command.

### THE REASON FOR INCREASED CONTRIBUTIONS.

BY REV. NEWMAN EMYTH, D. D.

In view of the action at Worcester the point to be urged is not the reason for continuing to support our missions but the new argument for increased contributions. Those who have hitherto been most dissatisfied with the administration of the board have as a rule not felt justified in withholding their contributions, and if any are dissatisfied with the change of administration they will still feel with equal force the necessity of continuing supplies to the army at the missionary front. But the significance of the action taken at Worcester lies in the abundant reason it furnishes for increased effort on all sides to fill to overflowing the somewhat depleted treasury of the board. This reason is found in what by common consent may be regarded as the spirit of the Worcester meeting, which is far more important than the mere letter of any resolutions. We may now urge all our churches, whether liberal or conservative, to make larger contributions for reasons like the following:

1. The spirit of the action taken at Worcester prophesies a new and happier era for the missionary work of the churches through the board. Not only are we now in a good way of escape from past theological entanglements, but, what is even more important, we may cherish the reasonable assurance that henceforth the board will not allow its great work to become involved in other theological perplexities and discussions through which during the next decade the faith of the churches may be providentially called to work itself clear.

2. Whatever further questions may remain over from the Worcester meeting, concerning the adjustments of the constitution of the board and its doctrinal basis to its constituency of the churches and their doctrinal basis, may now, in all probability, be left to settle themselves quietly and upon their merits without theological bias; so that we



may reasonably expect that in the closing years of this missionary century the board will become in every way so constituted and administered as to be the most effective agency possible for the common missionary work and enthusiasm of all our Congregational churches.

3. Now the Prudential Committee can take their pick of the best men who may find the way open to offer themselves for the missionary service. Our missionary work will require in the coming years more than ever the higher grades of cultivated and consecrated intelligence, for the pioneer stage of missions is passing and the larger constructive social and educational work of the kingdom is at hand. Our choicest men can go and will need our abundant support. Far beyond any other significance which different parties may be disposed to attach to it, the action of the board at Worcester seems to me significant as heralding an enlargement and exaltation of our whole missionary conception.

### A PULL TOGETHER.

BY SAMUEL B. CAPEN.

There is an expression imported from across the ocean, which, if not altogether elegant, is certainly very expressive and contains a deep meaning. The phrase referred to is "Pull ourselves together." It suggests, first, that there has been some kind of a separation in the body and it is time to get together again; second, that it will require an effort to do this; and, third, we must do it ourselves, no one can do it for us. As the body is one of Paul's favorite comparisons for the church, it seems to be legitimate to ask if it is not full time for that part of it which we call Congregational to "pull itself together" again. We have been too far apart and many things have suffered. Does not the cause of Christ seem to demand a closer union for missionary work? The American Board has a debit balance of \$88,000 to be carried forward from the old year and the Prudential Committee must within a few weeks decide upon its scale of expenditure for the coming twelve months. It is an hour of great anxiety to all who have been placed in this position of trust. How can we help them? What are the motives to be used to urge upon all renewed interest in this great crisis in our foreign missionary work?

There is one reason that is good seven days in the week and twenty-four hours in each day, and that is, that we have sent our own kindred out on to the extreme picket line, in the very front of the conflict, and it is base ingratitude not to stand by them. Do we want them to abandon the work already begun? Retrenchment is retreat and retreat is disaster. Do we want the board to order the missionaries home or to cripple them so much in their work that it shall count for naught? It is not their work, it is ours, nay, rather it is God's.

And if this debt is to be paid, and the advance made all along the line which is imperatively demanded, it will be done by self-sacrifice on the part of many. It seems as though this debt never could have occurred at a more unpropitious moment. It has been a year of business disaster and gloom, and the coming winter is full of anxiety because of the disturbed financial conditions

of our country. And yet there is in the hands of God's people money and to spare, if only we are ready together to make the sacrifices. Many of our largest givers in all their grand giving have never deprived themselves of any comfort because of it. Is not this the year for them to learn a new lesson in self-sacrifice? The president of Harvard College at one time urged a gentleman to give to the Agassiz Museum. The gentleman received, the suggestion kindly, promised to confer with his wife and report. His report was this: "My wife and I have talked this matter over and have been through our accounts. We want to give, but actually we find that we must deny ourselves. Our account shows that we are spending every year \$70,000, and our income is equal to just about the same sum. I am very sorry but I have not a cent to give you!" This may be an extreme case, but does it not represent a class in all our churches who expend upon themselves out of all proportion to their necessities, and at the expense of God's work in the earth? Many people have recently met with such losses in certain kinds of investments that they have declared they will use more care in the future. Would it not be well to begin to invest more in the kingdom of God, where there are no losses and where the returns are promised to be, not six per cent., but thirty, sixty and a hundredfold, and for as many years as there are in eternity?

And if the grand result of enlarged missionary work is to be reached, the sacrifice must be made by all classes and conditions. There are altogether too many pennies put into our contribution boxes by people who ought not to cheat the Lord in this way. They do not want their neighbors to see them allow the boxes to pass them wholly, and their own consciences will not be quite satisfied, so they keep up appearances and throw a sop to their consciences in this small way. A clergyman once paid for his railroad ticket wholly in pennies, and the question was asked why the church treasury furnished so many. An Englishman standing by replied, "Because you have no ha'pennies!" If we can all over the land substitute sacrifice for selfishness, and Christian manliness for consummate meanness, the work will be done.

And let us take up the work joyfully glad that it is ours to do. "The Lord loveth a *hilarious* giver." A German once remarked: "I like to give villingly. Ven I give villingly it enjoys me so much that I gives again."

### "AND BEING LET GO, THEY WENT TO THEIR OWN COMPANY."

BY GEORGE R. LEAVITT.

With whatever differences of view we went to Worcester at the recent meeting of the American Board, and with whatever differences of sympathy we shared in the discussions and received the result, and with whatever agreement, also, in all things inspiring to good men we remained together, these two things are also true: that, like Peter and John, after their memorable interview with the council, we were glad to be let go from Worcester, and, like them, we went to our own company. To the church they hastened and reported themselves, with certain confident expectations. They were not disappointed. They

had a right to expect, and they received, in that remarkable meeting a welcome of sympathy, of praise, of prayer and a renewed gift of the Holy Spirit expressed in new boldness of utterance, new power and fruitfulness of the word; and with this a wonderful impulse of Christian giving, which moved especially that good man, Barnabas, to contribute for the good cause an offering of real estate.

The American Board—the president and vice-president, the secretaries and the Prudential Committee, the corporation and, above all, the missionaries in all lands—have returned from Worcester to their own company not, at present, to discuss the situation but to tell their story and make their appeal with certain justifiable expectations.

As it were, they come into every church and make their appeal to us as their company, a relation divinely originated, divinely promoted and involving the most sacred practical obligations. How are we, "their company," receiving them? What reception have they a right to expect from the churches, these men and women set apart from us and entrusted by us with the vast enterprise of foreign missions? Is not the parallel a very complete one? Have they not, like Peter and John, a right to expect sympathy in their work, with all its obstacles and all its triumphs, and an inspiring and uplifting outburst of praise for all that God has wrought by them, and a mighty consort of prayer that God will enable us to overcome all obstacles and advance to new and wider victories; and in divine acknowledgment of this spirit of thanksgiving, and in answer to such prayers of the church, a new outpouring of the Holy Spirit in a new and irresistible missionary impulse, shaking the churches to their foundations and accompanied by a convicting and converting power of the word throughout the churches at home and in every missionary field? And, with this, a part of the same great impulse, and testifying its genuineness, a new impulse of Christian giving, inspiring the churches, the humble givers and the men like Barnabas, who can give great gifts, to pour offerings into the treasury of the Lord in volume sufficient to wipe out the debt; and not this merely but to respond to the voice that comes up importunately from every mission and every station of the board beseeching us, their great, rich company, able to do anything that can be shown to be feasible in missionary extension, to instruct the Prudential Committee to cancel all plans of retrenchment and make new plans of enlargement—great enlargement? Why not? Is it not a time to do a great thing? What if Barnabas, rising up in every church in this wide, wealthy constituency of the board, with a heart made tender by the appeal of Peter and John and fired by the new vision of the heathen world, and opened wide by the Holy Spirit, should say: "My brethren, God has given us wonderful blessings through these dear brethren and sisters. There are obstacles in the way of a far greater work, real and great, but they are surmountable. They are only such as we, by the grace of God, can remove. Let us make a special offering and do our part to sweep them away. Let us do a great thing. I am ready. I have some real estate."

Cambridge.

## The Home

### WHY DO I LOVE THEE?

BY MARY L. BLANCHARD.

For the promise that is in thee do I love thee, baby dear,  
For the promise of the girlhood that shall some glad day appear,  
For the maiden sweet and tender; may God bless her and defend her,  
Keep her pure and fair and stainless as she lies before me now,  
Till the crown of wife and mother shall adorn the woman's brow.

For the sake of other children do I love thee, child of mine,  
For all little homeless babies that in loneliness must pine,  
For the little hearts now aching, for the little hearts now breaking,  
For the mother-love and watch-care that should keep them from all harm,  
While my dimpled, rosy baby lies here sheltered safe and warm.

For the soul that lies within thee do I love thee, baby dear,  
For the soul whose dawning beauties every day become more clear,  
And my prayer goes up to heaven, "Fit me for the task here given,  
In this tender soul's unfolding guide me, teach me, make me wise,  
That the saddest of reproaches ne'er may greet me from her eyes."

Just because you came to be loved do I love you, child of mine,  
Just because the love was waiting in my heart, a gift divine.  
O, how wonderful is loving! By its own existence proving  
Love immortal, life eternal. Since our life is love, in truth,  
Here, at last, we've found the secret, secret of immortal youth.

For another little Baby do I love thee, baby dear,  
For a little Baby lying in a manger, dark and drear;  
But from that low manger beaming came a light o'er darkness streaming,  
Motherhood is aye more blessed, childhood holier,  
man more pure,  
For the sinless Christ who taught us that the Father's love was sure.

There's another cause, I'm thinking, why I love thee, child of mine,  
For the home wherein thou dwellest, ah! this happy home of mine,  
Once we thought it glad without thee, now such hopes are wrapped about thee,  
And the hearts of father, mother—pure and strong their love might be—  
Are more near to perfect union, daughter mine, because of thee.

Listen to me, little daughter, and a secret I'll confide,  
For these reasons do I love thee, and a thousand more beside;  
It is all there is of living, just this sweet love to be giving,  
Love that's every day more tender, more abiding and more true,  
And to tell you why I love you it is just because I do.

### BOOKS FOR CHRISTMAS PRESENTS.

Just before the holidays the editor of this department is frequently solicited to recommend desirable books for Christmas presents. Recognizing in these requests a general desire for help in the selection of books, it is proposed this year to anticipate the letters which will be received on this subject and incorporate into successive articles the suggestions which otherwise would be given in private correspondence, thus serving a larger circle of inquirers.

At the outset a few general principles in respect to the purchase of books may not come amiss. An excellent idea was ex-

pressed recently by the mother of a large household, one which had felt the pressure of the hard times quite severely, in saying, "When money is particularly scarce I always limit my holiday and other gifts to members of my own family to books." A friend responded: "I fail to see any economy in that arrangement. Are they not quite as expensive as other articles?" "In the original outlay, yes," she replied, "but my experience is that they have a value far beyond their actual cost, especially in reconciling one to the lack of something else. For instance, there are certain coveted possessions which my children expect this coming Christmas but which I cannot possibly afford to buy. Nothing will divert their attention so much and save them from fretting for what they cannot have as to interest them in reading. Then, too, we must curtail this season on amusements and other simple pleasures which we usually indulge in, including frequent trips to the city, and I must manage somehow to supply more entertainment at home. By my plan we shall probably have added at Christmas about twenty-five books to those we now own. Don't you see what rich material these will furnish for making the time pass pleasantly? We shall read aloud more, we shall have more interests in common and before we know it the winter will have passed and nobody be conscious of having suffered any special deprivation. I suppose when spring opens Harry will begin to clamor again for his bicycle, which he had set his heart upon as a holiday gift, and Nellie will ask if the watch she did not receive will be forthcoming at her birthday in June. But I consider it a great point to have gained a few months of time and the discipline of waiting will be good for the children. Meantime their minds will become enriched and a taste for good literature be developed. So I claim that you really get more for your money than in almost any other form of expenditure." This conversation furnishes many obvious hints on the subject under consideration.

One good rule to be observed in the purchase of books is to avoid too cheap editions. The shop windows are full of works by standard authors which look attractive enough when seen at a distance, but a closer examination shows a poor quality of paper, type, binding and illustrations. We recognize the fact that these cheap editions are admirably adapted to certain uses. It is a great blessing to have the choicest gems of literature brought within the reach of the slenderest purse. One of the most corrupting influences of the present day—an evil so great that an international conference has lately been held in Switzerland to devise means for checking its growth—is the dissemination of impure literature among young people. This may be displaced, partially at least, by scattering broadcast wholesome reading at a low price. The little Chautauqua handbooks containing brief biographies, essays, facts of travel, science, etc., and costing only ten cents, or even the two, three and five cent paper-covered books issued by certain publishing houses belong to this class. They are simply invaluable, too, in forming reading classes among the thousands of young men and women who are struggling for self-support in our large cities and manufacturing centers.

But in building up a home library, or for a present, it is much better to "get the best." The advice of Polonius in *Hamlet* in respect to clothing might well be modified to read, "Costly thy reading as thy purse can buy." Only last week we saw a woman select for a wedding token a complete set of Dickens, rejoicing in what she called "a splendid bargain," because she paid only a trifle over three dollars for fifteen volumes. If the recipient cared anything for books it is safe to assert that he would have preferred one well-bound, finely illustrated volume to the entire set.

It should be remembered, also, that it is a part of a child's unconscious education to be among books in the home. For this reason sole dependence should not be placed upon the public library, excellent as that may be, for his supply of reading matter. But this introduces a new phase of the question which need not be discussed here. Our main object at present is to show the advantage of books over some other kinds of presents and to offer a few hints in selecting them.

For one thing let your choice be made in season. Do not wait till the week before Christmas and then join the throng of distracted shoppers only to seize upon something which attracts either by the title or binding without any reference to the adaptation of the book to the individual. It is none too early to begin now to lay your plans. Make out a list of the persons to be remembered, not forgetting the sick and lonely ones, and make some estimate of the sum you can afford to expend. All this can be done in the quiet of your own room, thereby saving much fatigue, no small consideration for busy wives and mothers. Having done this any local bookseller will order what you wish, another saving of time and bother. If living in a small place where there is no bookstore, it is a simple matter to order directly from the publisher. Few articles can be purchased more satisfactorily without seeing them than books and it is surprising how much one learns about authors and their works in the mere act of studying a catalogue. Let the children who are old enough have a share in this work.

The range of selection is so varied, and individual tastes and purses differ so greatly, that it is manifestly impossible to give an exhaustive list of books suitable for holiday gifts or as the nucleus of a home library. But we will endeavor in the articles which succeed this to mention several, adapted to different ages, with name of publisher and price, which will serve as a guide to our readers in making their selections. With a view to bringing the greatest helpfulness to the largest number we invite mothers particularly, and all others who wish, to send us questions and suggestions, either by postal card or letter, bearing upon the subject. The article next week will deal with books for quite young children.

### A BLESSING IN DISGUISE.

BY MRS. MARGARET E. SANGSTER.

Such blessings are apt to come to us wearing grave and almost frowning faces, and we meet them with averted eyes and chilly hand-clasps. It is because we do not know how precious they are and with what tender and fragrant sweetness they are



fraught that we turn away from them, finding later how divine was their ministry and how beautiful their meaning. Once and again during our pilgrimage these messengers cross our path, and we seldom recognize them until they have done their errands and gone away—those errands sometimes half frustrated by our perverse and blind reception, or conception, of what God intended by this or that special providential dealing.

You are, for instance, full of plans for a certain period of time and exceedingly busy, so busy that you are sure you cannot spare a moment for a single interruption. Nor, by the utmost effort, can you sandwich in another engagement. Every waking moment is occupied, and the thronging duties and anxieties of the day invade the night so that your sleep is broken and disturbed. Now, at precisely the most inconvenient hour of your life, as it seems to your thought, there comes the intrusion of a fit of illness. You resent the pain, the nervous weariness, the time you must spend and waste in bed, and you beg the physician to give you a tonic which will do its work quickly and efficaciously and set you again on your feet. Very likely you say, in that incipient stage of illness which is simply solicitous and irritating: "I have no time to be ill, doctor. I must have my hands free for my work."

The doctor smiles and drops a soothing word. His tones are encouraging and you do not notice that he makes you no pledges and that he is chary of promises. You resign yourself to wait until time and rest and remedies shall have had their beneficial influence upon you, and then, you hardly know how it happens, all thought of the neglected tasks drifts away from you, and you lie still and are tranquil and others take up your duties and carry out your plans, and the world goes on.

The world would go on if you were taken out of it, for, though the workers drop out of the ranks, the work itself never stops. No one of us is *essential* in any place, in any relation, and it is well for us occasionally to enter into a realization of this fact, which, commonplace as it is in the utterance, is still far from being fully accepted by our understanding.

Gradually health returns and with it a new poise, a new freshness, a new youthfulness of feeling. The first walk, the first drive after a short illness, how eventful they appear and how delightful! We did not remember that the view around the familiar turn in the road was so entrancing; we are surprised at the opulence of the roses in our neighbor's garden; the young girls in the village never looked so charming before, and we wonder if it is that the quaintly picturesque costumes just now in vogue are more becoming than any dress ever worn by youthful girlhood before. What is the secret?

Presently we discover that we are ourselves *rested*. Those days in bed were doing for us what nothing else could have done; they were giving to every organ of the body and to every faculty of the soul a chance to stop the exertion which was wearing the machinery out. We have been, so to speak, in the dry dock for repairs, and the illness we girded at was a blessing in disguise.

Could we but see it, there are other and familiar experiences which bear the same

character. The stupid and clumsy maid, who taxes your patience and ingenuity to make up for her blunders and to remedy her accidents, is developing you in sweetness, gentleness and tact. The obdurate Sunday school scholar, who is willful and headstrong and apparently incapable of attending to lessons with any heedful interest, is bringing out in you those qualities of energy, of magnetism, of versatility, which will enable you hereafter to control classes of such boys and influence them for their unending advantage. A little thought will show to many of us how full of good and rich in abiding helpfulness are our blessings in disguise.

### THROUGH LAZARUS'S GLASSES.

BY DELIA LYMAN FORTER.

A dire catastrophe had happened. There, on the pantry floor, in a dozen pieces, lay Miss Serena's rare, old blue china sugar-bowl—the one that Washington had used when he visited her great-grandfather in this very house one hundred years before. Betsy, who had been "hired help" to Miss Serena for many faithful years, hurried into the pantry just as Purmew, the fine old tortoise-shell cat, hurried out of it.

"Law me! what will Miss Serena say!" exclaimed Betsy. "She sot such a store by that old bowl, and there's no mending it now. But I suppose Lazarus's glasses will carry her through this the way they do through everything else!" And at the thought Betsy's distressed face lost some of its lines and she set about picking up the fragments.

Just then Miss Serena herself came in and surveyed the scene with a calm, cheerful face, over which only one passing shadow at the first glance had quickly passed.

"O pussay, how could you!" she said, when Betsy explained. "And it was my great-grandmother's bowl! But," smiling, "through Lazarus's glasses it really amounts to very little. I will not give it another thought." And Miss Serena went back to her work with a face as serene as her name.

Now I was sitting under a spreading apple tree just outside of the pantry window and heard and saw this whole episode. It only added to the interest and wonder which a study of Miss Serena's character had inspired in me. Already in the short week since she had taken me into her cool, old-fashioned New England home as a summer boarder I had noticed the wonderful serenity of her face and ways. None of the usual disturbances and calamities of life seemed to affect in the least her peace of mind, but occasionally some small thing which most people would scarcely notice stirred her mightily. More than once I had heard her and Betsy use that strange expression, "Through Lazarus's glasses," but I did not yet feel quite well enough acquainted to gratify my curiosity by asking what it meant. The very atmosphere of the house was so peaceful and restful that I found my weak nerves rapidly recovering from the severe attack of nervous prostration which had been brought on by too much household care and chiefly by too much worry.

"If I could take life as easily as Miss Serena," I said to myself, under the apple tree, "I believe this whole winter would not have been wasted by my illness."

The next week my wonder increased as I saw how coolly Miss Serena took a culinary accident which well-nigh ruined the supper she gave the Buxbridge Home Missionary Society. Betsy failed in her biscuit and there was no time to make more and Miss Serena had to serve cold bread to her critical guests.

A few days later Miss Serena took me with her to return a call. While we waited in the parlor a little scene occurred in the next room of which we could not help being ear-witnesses, and which stirred Miss Serena as I had never seen her stirred before. Through the half-opened door we could just see a pretty little girl about four years old, dressed in her mother's cap and jewelry, parading before the looking glass, encouraged and admired by a foolish nurse girl.

"O, how pretty you look in that cap!" said the nurse. "That there bracelet just shows the little dimples in your wrist. I heard Jamie Downes say the other day that he thought Bessie was a heap sight prettier than Janet Lowe."

After listening to this and similar talk such an expression of pain came into Miss Serena's face that I exclaimed, "Are you ill, Miss Serena?"

"No, dear, but sick at heart at the thought of the miserable vanity that servant is fostering in little Bessie and of the years which it may take to undo the work of even these short minutes. I have known of such vanity once begun in children leading on to the very worst evils and misery in a woman's life. Through Lazarus's glasses this is an eventful day for poor little Bessie's character."

I was just about to ask what she meant by "Lazarus's glasses" when the mother entered, some strangers with her.

The next day at church a very inspiring and moving sermon was preached and Miss Serena and I could not but notice a young girl who sat near by. From utter indifference and a certain hardness at the beginning of the sermon, her expression changed as it went on till her eyes were full of tears and her soul seemed to have awaked. When the service was over we walked just behind her down the aisle. The girl's face was still softened and subdued when at the door another girl, much befrilled and beribboned, joined her with the words: "O, Bertha, isn't that cape of Mrs. Stuyvesant's just stunning? Don't you think we'd better get ours like that instead of just plain net?"

Bertha's face changed; the higher, better look passed off and in her interest in the lace cape the good effect of the sermon seemed likewise to entirely pass away.

On the way home Miss Serena told me that this girl was a Sunday school scholar of hers and that, though she had long labored and prayed for her, this was the first time she had ever seen her so moved, and she feared the impressions of the sermon were quite driven away by her heedless friend. All the rest of the day a most unusual depression rested on Miss Serena's sweet spirit, which would have seemed strange to many who knew the cause.

That evening Miss Serena and I sat on the broad back piazza, where the thickly clustering vines gave beautiful vistas of the long, old-fashioned garden and the broad Connecticut River lying bathed in moonlight at its foot.

"Miss Serena," said I. "Won't you please tell me what you mean by 'Lazarus's glasses,' and how it is that you seem to look at life so differently from most people, and how you manage to keep so peaceful?"

Miss Serena smiled. "It is a long story," she began. "It is natural to New England girls to take life hard, you know, and both from my naturally inherited disposition and by practice, I think, till I was about thirty years old I took life about as hard as any one I ever knew. Indeed, that was true," she said, as she noticed my incredulous expression. "Father used to call me 'Little Worry,' and declared that he and mother never made such a mistake as in giving me the name of Serena. Little things going wrong clouded my pleasure for a whole day. Even a cup of chocolate spilled on my dress at a tea party one evening ruined my enjoyment of the whole occasion, and a thoughtless slight at a picnic gave me weeks of morbid sensitiveness and pain. And so I went on, the habit of worry growing worse from year to year. The trouble was my eyes were all out of order."

"Your eyes?" I asked.

"My spiritual eyes," she continued. "There was a blur before them which prevented them from seeing life in its true spiritual perspective—the most important lesson we have to learn. It was not till I was thirty years old that my eyes began to clear so that I could tell the important from the unimportant. It was through a poem of Robert Browning's called *An Epistle*. I think God uses poets now, as He did of old, to fire one's soul with noble thoughts."

"This poem is a letter supposed to have been written eighteen hundred years ago by an Arabian physician to Abib, his master in medicine, narrating his experiences in traveling through Palestine. There, in the little town of Bethany, he meets a man named Lazarus, who, they say, thinks he was raised after four days from the dead by a Nazarene, who has since perished in a popular tumult. It was, of course, but a species of prolonged epileptic trance, he says, but for all that there was in the man Lazarus something which made him look on life very differently from other people. (I learned the poem by heart long ago.)

He holds on firmly to some thread of life—  
The spiritual life around the earthly life;  
The law of that is known to him as this,  
His heart and brain move there, his feet stay here.

"After those four days in the life beyond—where there are no scales before one's eyes, where he saw things in their true proportions, learned which were really of worth and which not—life was transformed for Lazarus. It was:

Heaven opened to a soul while yet on earth,  
Earth forced on a soul's use while seeing heaven.

"To the Arabian his way of looking at life seems incomprehensible, but it is as one seeing the spiritual importance of things rather than the material impression which ordinarily occupies our attention.

The man is witless of the size, the sum,  
The value in proportion of all things,  
Or whether it be little or be much;  
Discourse to him of prodigious armaments,  
Assembled to besiege his city now,  
And of the passing of a mule with gourds,  
'Tis one! Then take it on the other side—  
Speak of some trifling fact, he will gaze rapt  
With stupor at its very littleness  
(Far as I see), as if in that indeed  
He caught prodigious import, whole results;

Should his child sicken unto death—why, look  
For scarce abatement of his cheerfulness  
Or pretermission of the daily craft!

While a word, gesture, glance from that same child  
At play, or in the school, or laid asleep,  
Will startle him to an agony of fear.

"It is because the word or gesture shows some impression made on the child's spiritual character.

Whence has the man the balm that brightens all?  
God's secret, while he holds the thread of life.

"The physician apologized for giving so much space to this absurd story, which nevertheless fascinates and impresses him, and goes on to speak of other matters.

"But on me the impression of the poem was made for once and all. I was recovering from a long illness and as I lay for days on my couch its meaning seemed to sink into my very soul. I realized how different life should look to one who, like Lazarus, has had that glimpse of the true spiritual value of things. I asked myself why we cannot cultivate this spiritual clearness of vision in this world. How many cares and worries would disappear if viewed through Lazarus's glasses; how absurd would seem mere material accidents, like the breaking of china, the spoiling of a pretty gown, the losing of a few dollars! I do not forget that these material accidents have a spiritual effect according to the way in which we take them, but it is only as they effect character, and not for the things in themselves, that they have any real right to our attention. But, on the other hand, through these same wonderful glasses, how important and weighty is any seemingly slight occurrence if it plants the seed of vice or virtue in a human heart. O, if I could only make some mothers I know look through these glasses at the surroundings of their children! And if some of my boy and girl friends would only early learn to look through these same glasses—to find out which things are best worth knowing and which best worth doing—what different after-lives many of them would lead. Their eyes are so often covered over by the blur of selfishness, or the love of pleasure, or by laziness, or morbid self-centeredness that they fail entirely to see life in its true proportions.

"We ought to test each event of life through these glasses, to learn to look at everything which seems great, or which seems small, with these questions in mind: How does it seem to one who has got beyond the blinding influence of material things and sees only the permanent spiritual results? Does it affect merely my material circumstances, or has it an influence on my character, my spiritual self? Is it a merely temporal thing, which loses its effect in a day or a month, or is it something which leaves a lasting effect on character, on my soul, or my friend's soul?"

It was time to leave the garden and the river wrapped in their moonlight glory, but never from my heart has been effaced the impression of that evening's talk with Miss Serena, and, more than all, of her life during that beautiful summer, two years ago, when I first learned through Lazarus's glasses to see life in its spiritual perspective.

A little girl who had an aptitude for long-sounding words was one day playing school with her dolls. She was speaking quite emphatically, when her mother said: "My dear, do not speak so loud; it is better to speak gently."

"Yes, mamma, but I wish to make a deep indentionation on my scholars."—*Youth's Companion*.

## SUNDAY OCCUPATIONS FOR CHILDREN.

### SECOND LESSON. SOME OF GOD'S PROMISES OF A SAVIOUR.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

Illustrate by the ladder described last week. There is material enough in this and the next lesson for five or six lessons if the children are not at least partly familiar with these characters—Adam, Enos, Enoch, Noah, Abraham, Isaac, Jacob, Judah, David, Solomon—but if the children do know something of them this lesson serves the purpose of a review to fix the facts in mind.

Begin with prayer (see last week's lesson). Each child should have a Bible and all read, so far as possible. The large print Bible furnished by the Tract Society, Nassau Street, New York, is a good one for little children. Even three-year-old Bertie liked to hold his plump finger on "my verse" in his Bible while mamma read it. Set up the side pieces of the ladder and put in the top round, explaining that it stands for the people now in the world, so many that we could hardly count them in a day. "Long, long years ago there was only one man in the world. Lucy may tell me his name and all she knows about him." "Now we will all find Gen. 1: 27 in our Bibles." Next find Gen. 3: 15, and mark it with a capital P. Next find Matt. 13: 38, 1 John 3: 8 and Heb. 2: 9, last part of verse 14 and all of verse 18. The children understood these verses when we told them that Satan's influence to make us bad is like a serpent trying to bite us, i. e., "bruise the heel," but Jesus, who was born of a woman, a descendant (explain this word, Gen. 3: 20) of Eve, was able to overcome Satan when he tempted Him, and Jesus can give us power to fight evil and overcome Satan's influence. The verse speaks of this as if it were like killing a snake, i. e., "bruise the serpent's head." Illustrate by the temptations that children have.

Write now the word Adam on one of the rounds and put it in the bottom of the ladder; opposite, on the left side piece of the ladder, make a capital P. for *promise* and write Gen. 3: 15. In those days there were good and bad people, as now—Adam and Eve sinned, Cain sinned, Gen. 4: 8. A man named Lamech slew another, Gen. 4: 23. But about 500 years after Adam was driven from the garden of Eden there lived a man named Enos, and the Bible says, "Men began to call upon the name of the Lord." So we think he must have been good, Gen. 4: 26. Write Enos on a round and put it in above Adam. Write "500 years" on a piece of paper and pin it between the two rounds. Five hundred years after Enos and 1,000 years after Adam was driven from the garden of Eden there lived a man so good that God took him to heaven without his dying, Gen. 5: 24 and Heb. 11: 5. Write Enoch on a round and have one of the children put it in place. How may we walk with God? Illustrate by a mother helping a little toddling child to step. But the child must keep hold of its mother's hand and do as she says or it cannot walk with her. It will



fall and be hurt or wander away where it should not go.

As years went by people grew very wicked, Gen. 6: 5, but about 500 years after Enoch was taken to God we find another man who "walked with God" and did what He commanded him. Our verses are Gen. 6: 8, 9, 13, 14, 22, and Heb. 11: 7; but before we turn to them let us see if you can guess who the man was from a "blind picture." All put your hands over your eyes and if you are tired sitting still go and stand facing the wall. Now listen: "I see a dove flying back and forth as if she were seeking something. I can see no people or houses or animals; the grass and plants are beginning to grow as in the springtime. Now the dove plucks a leaf, now she flies away to a strange looking building on a mountain and she goes in at a window opened for her by—whom?"

These blind pictures can be made hard or easy to suit the age and ability of the children. The older ones, with a little help, will take pleasure in preparing such descriptions.

The fifth round of the ladder is Abraham. Leave room to write another name on this round. "Blind picture" for Abraham: "I see a sad-looking man leading his little son to a lonely place. A servant follows with a knife and sticks of wood. The man looks loving and kind, but he binds his little boy's hands and feet. What does it all mean?" Or, write the word Abraham in large letters on the blackboard, leaving two spaces underneath marked, respectively, Faith and Failings. In these two columns write Abraham's faults and his good deeds, numbering them. Find the difference between the amounts of the two columns. Then, as the result of our example in moral arithmetic, we can write in bright colored chalk, "Friend of God, Abraham's name." See Jas. 2: 21-23 and Heb. 11: 17. Before putting the fifth round, Abraham, in the ladder, read Gen. 12: 2, 3, 7. To explain verse 3 read John 3: 16 and let the children learn this last. On the left side piece write Gen. 12: 3 and a capital P. Pin a paper marked "500 years" between the third and fourth and fifth rounds.

Now let each child go to the board in turn and, after marking the outline of his left hand, point to the fingers in order and repeat the five names: Adam, Enos, Enoch, Noah, Abraham. Notice what we have learned about each: "made in the image of God," "men began to call on the Lord," "walked with God," "found grace in the eyes of the Lord," "the friend of God." For a further review write these five names down the left side of the board. Write the children's names along the top. Divide into squares by upright and cross lines. In each square make marks crediting each child with the number of facts he tells in one minute about the five characters. See which can get the most, favoring the younger ones, of course, to make the strife fair.

For symbol gifts with this lesson, draw the outline of the youngest child's left hand and cut it out of bright cardboard, leaving the wrist long enough for a pretty ribbon bracelet. On the fingers write in order the five names that have been taught.

The ladder will also be used for the next lesson.

### EDUCATION WEEK AT THE FAIR.

Arrangements were made last week by which all the public schools were closed and the pupils, even the poorest, could see the exposition. In this benevolent work the great business firms of the city and private citizens took part. The press led in the movement. Even the waifs had their day, 2,500 of them, and none of the millions who have visited Jackson Park this summer enjoyed it more thoroughly or showed greater delight in what they saw. They cared little for the art gallery or the antiquities in the Anthropological Building, but a great deal for the cattle, the horse and the poultry shows and for the sights on the Midway Plaisance. Hagenback's trained animals pleased them, as they have all the children, immensely. Nor were they indifferent to the attractions of the Ferris Wheel or of the donkeys and the camels on the street of Cairo. But they had their own methods of seeing the sights, and could no more be controlled by those who had them in charge than so many wild tigers. They could not wait for the trains to stop before they were making a dash for the gates, and many of them were quite too eager to be within the grounds to care for fences or guards. But they did no harm, even if they did swim in the lake and fall into the lagoons. In their happiness, and in that of the sixty or seventy thousand children from the schools, every one who saw them rejoiced.

### HISSES CHANGED TO CHEERS.

One of the most popular men who has ever taught in Edinburgh University is John Stuart Blackie, whose nobility of character is well exemplified in this anecdote told in the *Argonaut*:

Professor Blackie was lecturing to a new class with whose *personnel* he was imperfectly acquainted. "A student rose to read a paragraph, his book in his left hand.

"Sir!" thundered Blackie, "hold your book in your right hand!" And, as the student would have spoken: "No words sir! Your right hand, I say!"

The student held up his right arm, ending piteously at the wrist.

"Sir, I hae nae right hand," he said.

Before Blackie could open his lips, there arose a storm of hisses, and by it his voice was overborne. Then the professor left his place and went down to the student he had unwittingly hurt, and put his arm around the lad's shoulder and drew him close, and the lad leaned against his breast.

"My boy," said Blackie—he spoke very softly, yet not so softly but that every word was audible in the hush that had fallen on the classroom—"my boy, you'll forgive me that I was over rough? I did not know—I did not know!"

He turned to the students and, with a look and tone that came straight from his heart, he said: "And let me say to you all, I am rejoiced to be shown I am teaching a class of gentlemen."

Scottish lads can cheer as well as hiss, and that Blackie had learned.

A picked-up dinner argues a fresh one sometime. You can't have cold roast mutton unless it has once been hot.—Mrs. Whitney.

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## Thanks-giving Reunion of the Whole Family.

On Thanksgiving day give your family a good old-fashioned dinner, finishing it up with a delicious Mince Pie; but do not spend days of work and worry over the mince meat; just send to your grocer for a package of the

## NONE-SUCH —CONDENSED— MINCE MEAT

which has all the good qualities, but none of the hard work of the best home-made article. Try this old-fashioned luxury made by new-fashioned skill. Ask for it at your grocers, or send 12 cts. for full size package by mail, postpaid. This will make two large pies.  
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## CONVERSATION CORNER.



OTHER things seen at the great fair, thousands of them, might be described, but I only wish to mention a few which I know the Corner children would have been interested in if they had been with me. One young lady instructed me before I started to be sure

and go to the State buildings the first day, lest I should get absorbed in the main exhibition and not visit them at all. I did so, and on other days, too, remembering that our members live in almost every State of the Union, and so might have been connected in some way with these exhibits. Of course I went more than once to the Massachusetts house, looking exactly like the pictures we used to see fifty years ago of John Hancock's mansion on Beacon Hill, not far from our Congregational House. It had many remarkable relics of old times, and one day I met there the author of the Jolly Good Times books—she looked so young I wondered how she knew so much about the Indian Wars and the Revolution!

In Maine I saw the big moose, in New Hampshire the big mountains and Hannah Dustin's pewter platter. In the aristocratic mansion which represented New York was a doll's bureau one hundred and fifty years old—I wish I had brought it away for a lady who called the day after I got home to see if I had any ancient dolls for a King's Daughters' fair! A real live cat—resembling our Kitty Clover although much smaller—wagged a welcome to her State with a very long tail. Pennsylvania, as you know, represented Independence Hall and contained the original Liberty Bell, with its inscription and its crack, guarded by two policemen—the other bell in the fair being only a model. Virginia reproduced the familiar home of Washington at Mt. Vernon and New Jersey his headquarters at Morristown which we Cornerers lately visited.

Minnesota had a fine collection of animals—not live but lifelike—a statue of Longfellow's Hiawatha, the Kasota stone (?) and a model of "the zenith city of the unsalted sea" (?). California's great building had a great and varied display—pictures of grand scenery, specimens of minerals, relics of the pioneer days of '49 and room after room full of oranges, pears, grapes, prunes, turnips, beets, which beat the world in quantity and size. Illinois was the banner State on corn. Being taken up with her battle flags I did not see the corn at first and inquired where it was, whereupon my companion conducted me through acres of corn—in bags, in piles, in pyramids, in pictured representation—constantly asking, *What do you call that?* While I was copying this inscription, "Illinois produces 30,000,000 bushels of wheat and 230,000,000 bushels of corn," and proposing to append, "all of which is herewith exhibited," he slyly slipped a handful of kernels into my overcoat pocket!

Another lady told me to go to the Children's Building—and I should have gone if

I had not been told, to enjoy the children's joy as they practiced on the ladders, vaulting horses and climbing poles of the little gymnasium. I looked through the windows into the nursery room, but did not enjoy that; the babies left there—like small baggage checked in a "parcel room"—were always crying together in their swinging cribs, some doubtless for good cause, the others weeping with them that wept.

I was told not to go on the Wooded Island, the winding paths made it so difficult to get off; of course I went—and found it as stated! I ventured again, just for a moment, to see the Hunters' Camp, right in sight across the bridge, and was repaid by finding in the Camp a well-known Corner-man, just arrived from Rhode Island. I saw the big potatoes and big piece of coal (50,000 pounds) in the Washington Building and the "tallest flagstaff in the world" in front of it. I went inside of the big tree in the center of the United States Building—twenty-six feet in diameter and eighty-one feet in circumference—and that was smaller than some of its neighbors in Sequoia National Park (?).

A foreign speaker at the farewell meeting of the Parliament of Religions said that whatever derivation of the word *Chicago* was adopted every one had *go* in it! As I represented the children at the fair I wanted to see things that *go*—and to *go* in them, too, if possible. I counted up with a boy yesterday the different methods of going used at Chicago. Here they are: 1. *Afoot*. We did not put that first, but of course it always comes first. I got a pair of kangaroo shoes before leaving home, hoping they would give me increased running and jumping capacity. But the kangaroos always went slow toward night! 2. *Railroad cars*. Ran from the city to the fair, seven miles, every few minutes with thousands of passengers. 3. *Steamboat*. Whaleback from city to fair. 4, 5, 6. *Horse, cable, electric cars*. Go anywhere for five cents and give transfer to go anywhere else. 7. *Omnibus*. Five cents—occasionally ten, at option of driver.

(Inside the fair.) 8. *Intramural Railway*. Elevated, electric, third rail trolley system; why not substitute that elsewhere for the ugly, dangerous overhead trolley wires? 9. *Elevator*. This took us up 200 feet to the top of the Manufactures Building—O, what a view of everything and everywhere! While we were up there the ball on the Government Building dropped, showing that it was exactly twelve o'clock; at the same moment eight bells were struck on the man-of-war, the Liberty Bell rung, two sets of chimes sounded—and we went down.

10. *Ferris Wheel*. That is the most novel, ingenious and wonderful conveyance of all. Think of 2,000 people swinging in the air for fifteen minutes fifty feet higher than Bunker Hill Monument, and descending as gently as a child in its father's arms. O! but I wish a car load of you could have been with me on that trip! Be sure and read about this great invention and its inventor in the September *Review of Reviews*—especially Mr. Ferris's prediction of electric carriages on our highways.

11. [O! but I must draw the line somewhere, and I will do it at decimal notation. It is like a minister's sermon, when it gets to 11thly, we all want it to stop—at least I do, and as you call me *Despot* that settles it.—D. F.]

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## The Sunday School

LESSON FOR NOV. 12.

2 Cor. 8: 1-12.

### THE GRACE OF LIBERALITY.

BY REV. A. E. DUNNING, D.D.

The mother church at Jerusalem was generous with advice to missionary churches [Acts 15: 24], but it did not give money. When the church had settled the questions of doctrine on the side of liberty its pastors asked money from the missionary churches for its own poor, and the apostle to these churches gladly promised to collect it. Paul said that the leaders at Jerusalem gave to him and Barnabas the right hand of fellowship with this one condition: "Only they would that we should remember the poor; which very thing I was also zealous to do."

The impulse to foreign missions first took shape among heathen converts. The church at Antioch in Syria, which contained many Gentiles, sent out Paul and Barnabas as the first foreign missionaries. The Gentile churches were very generous. The Philippian church, unaided, supported Paul for some time [Phil. 4: 15, 16], and even after he was imprisoned at Rome sent to him their contributions. The church at Thessalonica was so liberal to its own poor that Paul warned it not to encourage tramps [2 Thess. 3: 11, 12]. When, then, he set in motion a general collection for the poor at Jerusalem in fulfillment of his promise he met with a hearty response. It included all the churches in Galatia [1 Cor. 16: 1], Macedonia and Achaia, and occupied more than a year [2 Cor. 9: 2]. Paul had scrupulously avoided asking money for himself, preferring to work at his trade rather than to seem to want to be a burden to any [Acts 20: 33, 34]. When he had collected the gifts he made his last journey to Jerusalem, a returned missionary, to deliver it to the mother church [Acts 24: 17]. The selection we now study is a part of his appeal to the Corinthian church for a collection. It extends through chapters eight and nine. In this passage he presents as motives:

1. *The liberality of others* [vs. 1-5]. Giving stimulates liberality. The old proverb is true that he who gives quickly gives twice. Others are sure to follow his example.

*Giving in the midst of poverty and trial* makes the gifts richer in their fruits. The Macedonian Christians were very poor, but their liberality was even greater than their poverty. The poor have this advantage in giving, that their gifts more impressively witness to the genuineness of their self-sacrifice. Almost any reader can recall to mind great charitable enterprises which have been started by the poor. More than once a child has founded an institution of world-wide blessing by so giving his pennies that the rich have been moved to give of their abundance.

*Voluntary giving multiplies gifts.* The Macedonians did not wait to be asked. They asked to be allowed to give. They gave beyond their power. They did not know those to whom their money was going, but they regarded the privilege as an expression of fellowship of which they were quite unwilling to be deprived.

*Self-giving consecrates gifts.* These Christians surprised Paul, who thought he knew them well. They went far beyond his hopes. First of all, they offered themselves in new consecration to their Lord and to the service of Paul, their minister; and then it was natural for them to give more than they could afford.

I do not wonder that Paul, affectionately and with pride, urged their example on the Corinthians. They are a noble example to American Christians, too. Somehow they have too much been overlooked. It seems strange that they are not as well known as

the good Samaritan and the widow with two mites. With such churches any one might covet the position of being secretary of a missionary society. But with such a secretary as Paul there might be more such churches. From some years' experience in collecting funds for missionary work I can testify that there are just such men and women as those of Macedonia, both rich and poor, who count it a privilege to be helped to give wisely, who give beyond their power and lay themselves on the altar with their gifts. I know, too, that there are secretaries as unselfish and devoted as was Paul. Let this good work of making saints and ministering to saints in the remotest parts of the earth go on. Nothing hurts the church more than to wound the liberality of its members.

2. *The necessity of giving to complete Christian character* [vs. 6-8]. Giving is a grace, a crowning grace. The Corinthians abounded in everything, faith and utterance and knowledge and all earnestness, and love to their minister. He said to them, Crown all with liberality. He would not lay on them a command to give even with the authority of love. The Macedonians had proved the sincerity of their fellowship by their earnestness in giving. He besought the Corinthians to follow their example.

Every good man's generosity appeals to our humanity to help our brethren. The wise teacher will use the opportunity offered by this lesson to tell his class how our churches are trying to fulfill the apostle's exhortation. There are two thousand feeble and struggling Congregational churches trying to overcome sin and maintain the principles of righteousness and love in their communities. They need help from us, and the Congregational Home Missionary Society is our society through which we may send them help. There are thousands of little Sunday schools which cannot flourish unaided and hundreds of places where neglected children might be gathered into Sunday schools which would uplift and bless the communities. The Sunday School and Publishing Society is our society to carry to them our help and sympathy. There are hundreds of churches too poor to own houses of worship and liable to break up altogether for want of a loan or a gift to encourage them to build. Their ministers, too, in many cases with their families, are without suitable shelter, when, with a little aid from the brethren without, their people could build parsonages for them. The Congregational Church Building Society is our society through which we may give them needed aid. There are many young people whose parents are poor, struggling, perhaps, for a home in new regions of our country, and some of them would like to become ministers. Their friends are making great sacrifices to maintain academies and colleges for them, but the work is beyond their means. The Congregational Education Society is our society to give us the opportunity to place our gifts where these brethren may be helped. There are multitudes of our colored brethren in the South who want Christian education for themselves and their children, but they carry with them heavy burdens inherited from slavery. They are ignorant and poor and in the midst of greater ignorance and degradation. There are thousands of Chinamen in our land who might be led to embrace the gospel of Christ, and there are yet larger numbers of Indians who ask us to help them. The American Missionary Association is our society pleading to transmit our gifts to these needy brethren. I do not think we ought to forget the sailors. Many of them are without homes and without Christian friends. Some of them are faithful disciples of Christ. A place of Christian worship open to them when they come to our city, a place to be cared for when they are sick, good reading when they

are on their voyages, with tokens of remembrance from those who love Christ—these are real boons to sailors. The Boston Seaman's Friend Society is the instrument through which we give them these things. Then there is the American Board of Commissioners for Foreign Missions, which for more than eighty years has been giving the gospel to the heathen world. It is the one society to bear our gifts to millions who sit in darkness, and all these things which the other societies are trying to do for those in our own land it seeks to do for those in heathen lands. This day, Nov. 12, is the day which the board has asked us to set apart for a special effort to pay its debt of \$88,000.

These appeals to us are not less pressing than the claims of the poor in Jerusalem on the Christians of Corinth. There are companies uncounted in China who are sick and starving. There is a hospital for Indian women and children at the Santee Agency where hundreds of sufferers were relieved last year, and yet not long ago it was reported that it would have to be given up for want of about \$1,600 to meet the expenses of the coming year. And the needs of all the fields represented by these societies, if reduced to concrete statements, would like these appeal to the hearts of all Christian brethren. Is it strange that Paul wanted his people at Corinth to add to their Christian virtues this grace of giving?

3. *The example of Christ* [v. 9]. He gave everything for us and He had everything to give. "While we were yet sinners, Christ died for us." All the wealth of Christian graces we possess has come to us through His voluntary poverty. If we really have these graces, shall we not be generous toward all those whom He died to save?

4. *The principle of giving* [vs. 10-12]. There are so many in need, and all we have to give is so little, that we might well be discouraged. But God measures the gift by the disposition, and that really measures its power. "If the readiness is there, it is accepted according as a man hath." There is not space to develop these last two points. But every teacher, I hope, will make this lesson on giving definite in its statement of principles and concrete in the objects set forth which call for our help.

#### HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHELOCK.

Let the children hold up the pennies that they have brought for the collection and repeat together:

"Help one another," a penny said,  
To another penny, round and red,  
"Nobody cares for me alone,  
Nobody'll care when I am gone.  
But we'll stick together,  
And we'll grow in time  
To a nickel, or even a silver dime."

Take up the pennies on a plate or tray and hold them up one by one, asking the children to name some good use for each. One penny may buy a pencil for some boy to use in writing his Sunday school lesson. Another may buy a card with a good motto for a sick man somewhere. Compare the different possible uses of pennies. Tell the children the use to which their Sunday school pennies are put, if they go for any missionary purpose, as the children's collections always should. Children are much more ready to give when they contribute toward some definite end. Put five of the pennies together beside a Testament. So many will bring the story of Jesus to some one. Is that a good use? Put ten together. These will send the Word of God to two children. Count all the pennies, if the class is large, and show how much good the many little may do by suggesting what may be done with them. Tell the story of the people in the churches of Macedonia who loved to give out of their poverty to the cause of Christ.

Paul commended them because they gave according to their power.

The gift God loves is that which costs one something. Tell the story of the man who doubled his subscription for missionary work when he had met with great losses. "One must never begin to save with the Lord's money," he said. The pennies which are saved from the candy money, or from some other fund for pleasure, are the pennies which make the best gift. We may refer here to the earthly life of Jesus. Without a home, without where to lay His head, He, who was the Lord of heaven, walked about upon earth doing good. He was rich, all the kingdoms of earth are His, but for our sakes He became poor. Can you not make yourself poor sometimes for love of Him? Can you not give always because you *love to give*? Let the children find out during the week ways of earning pennies that they may have gifts of their own to make.

### THE CHURCH PRAYER MEETING.

Topic, Nov. 5-11. The Power of the Church.  
Matt. 16: 13-19; Acts 12: 5-12; Eph. 5: 23-29.  
(See prayer meeting editorial.)

#### Y. P. S. O. E. PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Nov. 12-18. Our Love Tested By Our Gifts. 2 Cor. 8: 1-9; 9: 6-8.

Ex-President Seelye of Amherst used to give to his classes this definition of love: It is the leaving of self and the giving of self. Surely love that is anything less than this is not love at all but weak sentimentality. One may make the most ardent protestations of affection for another, but unless something is done to prove the reality of what is professed it counts for little.

The final, the most satisfactory proof of God's love for the world was the gift of His Son. The convincing token of Christ's tender and all-embracing love for humanity was the lavish outpouring of His help, His sympathy, His healing, His very life. Two men were talking the other day about a third person, the victim of great misfortune. Said number one, "I'm heartily sorry for that man." "How much are you sorry," responded number two, "five dollars' worth?" Love, beautiful and heavenly though it is, the theme of poets, the undertone of music, cannot live altogether in the ethereal regions. It must come down to earth. It must tread the common ways. It must lift the latch of the humblest home. It must sit down beside the sick-bed. It must touch and quicken the lonely and disheartened.

If we can once grasp this idea of what the central element of our religion demands of us, it will have a great influence upon the development of our Christian lives. Paul in the passages quoted refers specifically to gifts of money and we ought not to underestimate that side of our topic. Christian Endeavorers, we rejoice to believe, are being trained to give generously to missions at home and abroad. Their gifts in the future will be one of the chief sources on which our missionary societies will rely. It is well to begin by consecrating our pocketbooks unto the Lord, but the generous spirit is not dependent for its exercise upon a fat purse. It can give what is sometimes needed more than money—sympathy, cheer, inspiration. If these things be in you and abound, they are meant to be shared with others. And the way to possess them in greater abundance is to give out what you have. Nothing so enlarges and enriches the soul as constant, unselfish ministration to others.

Parallel verses: John 3: 16; 21: 15-17; 2 Cor. 8: 12, 24; Heb. 13: 1-3, 16; 1 John 3: 16-18; 4: 19-21; 5: 1.

### PROGRESS OF THE KINGDOM.

RECENT EVENTS IN INDIA.

The existence in India of so many self-governing "native states" has in the past added seriously to the difficulties of a wise and progressive rule on the part of the British Government there. These independent states are well distributed all over the land and constitute a vast territory of over half a million square miles, with a population equal to that of the whole United States. It is true that England's influence is paramount through her residents and much scattered army in all these kingdoms, and, moreover, they are thoroughly loyal tributaries to the queen empress. The native states, however, legislate for themselves, and as they naturally cling to past traditions, and represent the backward peoples of India, they tend to hamper the British Government in all its efforts to legislate for the physical, intellectual and moral well-being of the people of its adjoining territory.

But England's ennobling influence upon these kingdoms during the last century is now beginning to bear its fruit in occasional legislation on their part, which for wise and fear less statesmanship and exalted interest in their subjects compares favorably with the best traditions of British legislation. In evidence of this the kingdom of Mysore has just issued a "draft regulation" on marriage reform, which is to come into force in six months and which handles this subject—the most delicate, difficult and urgent in the land—with a boldness and wisdom which are in contrast with the recent bungling timidity of the viceroys' government in tampering with the same problem. The regulation fixes the minimum age at which a girl may marry at eight years and a boy at fourteen. A male above the age of eighteen may not marry a girl of eight. A man over fifty years of age shall not marry a girl under fourteen. The American reader will smile at the statement that this is "advanced" legislation, but to those of us who are too familiar with the marriage laws or customs of India—customs which create millions of poor, miserable child-widows and which makes it no uncommon thing to see old men of sixty marrying girls of ten and under—even so much is to be gratefully accepted. The marriage customs, rites and penalties in India constitute a very important part of the foundation of the social fabric of the land, and any improvement in the same, especially as enforced by native states, will be heartily welcomed by all the friends of India.

All intelligent men in this and other lands have been greatly shocked of late by the renewal here of the long prohibited, barbarous and revolting custom of hook swinging. It has again suddenly sprung into popularity among the low and ignorant classes. In this district of Madura it seems specially attractive to the thief caste and has been freely indulged in during the last year. Government has had the matter thrust upon it by many memorials. Even the better class of the Hindus themselves, especially the Brahmans, repudiate it. The matter is now receiving the careful attention of the secretary of state and the government of India, and the enactment of a law is contemplated making not only hook swinging but also all similar revolting practices, of which the name is legion in this land, illegal and punishable with fine and imprisonment.

The recent riot in Bombay was a serious matter and it was only one of a series. Hindus and Mohammedans have displayed of late an alarming amount of bitterness and mutual antipathy. The poor, innocent cow seems to be the occasion of most of this unpleasantness. To the Hindu she is a very sacred animal, whose five products constitute both an atonement for sin and a panacea for many physical ills. To the Mohammedan she is equally precious but in a different way—as beef! Beef to a Hindu is the product of heinous sin and, if

eaten, the efficient cause of religious pollution which is worse than death. To a Mohammedan that same article is excellent food.

Hindus consequently have organized in order to protect the cow from the knife of the Mohammedan enemy. And the latter, in turn, resents any organized attempt to rob him of his favorite dish. This, in a nutshell, is the source of most of present day troubles between them. It is backed up, however, by long years of tension and animosity. It has of late been encouraged also by a want of firmness and a definite policy on the part of the government. These inter-racial feuds are, in one sense, considered a safeguard to the government by keeping the peoples of the land separate. But they may also any day produce riot and carnage, if not revolution. The fights in the streets of Bombay, a few weeks ago, are full of warning to the government.

The question of caste in the native church is now receiving attention in South India, especially among the native Christians themselves. It is a well-known fact that the caste system is a greater obstacle than all others combined to the progress of Christianity in India. But it will surprise many to be informed that in South India, at least, this arch enemy of the church is hardly less effective *within* the church than it is outside of it. I have little hesitation in saying that if Hinduism had the sole monopoly of caste, and the church were absolutely free from it, the triumphs of Christianity would be in South India today fourfold what they are.

The attitude of the Roman Catholic Church toward the caste system has been sympathetic from the first. Some of the German Lutherans have trifled with it so that they have different boarding schools for caste and for non-caste Christians. The writer has had opportunity to see how their mission is tyrannized over by the caste spirit today and to learn how glad they would be if they could overcome it. The question is now discussed, however, in connection with the members of the Tinnevely missions of the Church of England, who are charged with being far more zealous for their respective castes than for the church. One of the leading native pastors of those two missions has just written on the subject as follows: "Although the condition of caste [in the church] at this stage is unlike that of Hinduism, it is as poisonous as the latter. Great loss will follow if proper measures be not soon adopted. It is evident from past experience that if left to itself it will simply ruin the church. We cannot eradicate it with smooth words and gentle attempts. The missionaries of the last seventy years have been sadly disappointed while acting under this misapprehension."

But Protestant missions (except the German Lutherans) have not handled the caste system and spirit with gloves. They have invariably, and from the first, proclaimed their hostility to it and have branded it as the greatest enemy of the cross of Christ. All who join these missions do so with a public promise to abandon and antagonize caste spirit, and a vast majority of them believe that they fulfill their promise. But they know not, any more than we, how deep down in their heart of hearts the caste spirit has sunk, so that they forever annoy and exasperate us by signs of its presence in ways that they think not and at times when they are most conscious of having risen above it. This devil cannot be cast out save by much prayer, eternal vigilance, great patience and unyielding opposition. There is less of it in the missions now than formerly, and it is the most encouraging sign of the times that the Madras Native Christian Association, under the lead of its organ, the *Christian Patriot*, has taken up earnestly this crusade against caste. May God make them strong to persevere in this noble work!

J. F. J.



## Literature

## BOOK REVIEWS.

## THE SON OF A PROPHET.

In saying that the author of this story has exhibited unusual boldness we speak mildly. Although he has written several books relating to ecclesiastical history he never has attempted a novel before, so far as we can recall, and the oldest veteran among expert novel writers might well have shrunk from the task here attempted—and performed. He has endeavored, in his own words, “to create the character which uttered itself in the Book of Job, and to trace certain conditions, political, intellectual, and spiritual, which compelled this utterance.” He has written not only a good story but, in some important respects, a great one.

He has assumed the correctness of that theory of the origin of the book of Job which dates it back only to the time of Solomon or soon after. This assumption may or may not be justifiable from the Biblical critic's point of view but for his own purposes the author has the right to make it. He then has imagined the career of an Israelite youth born in those days of an honorable and pious ancestry, endowed with wealth, cultured, traveled, enriched with a wide knowledge of men, and sincerely consecrated, but, because of his sympathies with the more liberal minds of his age and his reluctance to limit God's love and care to his own people only, proscribed, persecuted, exiled, almost slain, the victim of nearly every conceivable tyranny and the sufferer of manifold and bitter woes, but finding support and cheer at last in the friendship of one whose seer-like wisdom and faith restores his own trust in God. This youth he has portrayed as gathering up in his old age the remnants of an ancient tradition and in the light of his own experiences weaving them into a narrative poem of sublime spiritual import, even the book of Job.

We understand the author to claim in effect that this may have been, and probably was, the origin of that wonderful book. Even those who cannot go as far as this will readily concede the skill with which he has sought to substantiate such a claim. His pages reveal conscientious and minute study of religious and political history, of habits of Oriental thought, speech and life, and of localities. The plot of the story, although somewhat involved, is never obscure and its movement is steady and spirited throughout. There are passages of profound philosophy as well as pages which are poems in prose. Some of the descriptions are intensely dramatic. It would be hard to express more fittingly and finely the consciousness of God, the dispiriting power of despair, and the soothing, cheering effect of the rekindling of faith even in the absence of any knowledge except the renewed assurance that God lives and reigns.

We do not hesitate to rank this story in respect to both interest and power with Ben-Hur and The Prince of India. It resembles them, especially the former, so much that the reader recalls them at once, and that must needs be a remarkable work which does not suffer by such a suggested comparison. But this one does not suffer. [Houghton, Mifflin & Co. \$1.25.]

## BIOGRAPHICAL.

Mr. Howells has drawn a clear and impressive picture of life in the Western Reserve region forty years ago in his *My Year in a Log Cabin* [50 cents], which is just out in the Harpers' Black and White Series. His experiences are much like those of many another lad, but it is given to very few to be able to describe them so charmingly. A vein of quiet humor runs through the narrative, and the book has lasting value as an account of a manner of life which is becoming less common in that part of our country, and which in time will largely disappear. —The Baroness Burdett-Coutts has been active in preparing that section of the Columbian Exposition devoted to the philanthropic work of British women. It is especially fitting, therefore, that some popular account of her own nobly useful life should be published just at this time. It is called *The Baroness Burdett-Coutts* [A. C. McClurg & Co. 75 cents], and has been prepared by command of the Princess Adelaide of England, the Duchess of Teck, but apparently is not from her own pen. It gives a brief but sufficient and simply and popularly written account of the life of its subject, a life full of considerate and patient endeavor to use great wealth for the good of men and the glory of God. —*Women of the Court of Louis XIV.* [Charles Scribner's Sons. \$1.25], by Imbert de Saint-Amand, translated by Elizabeth G. Martin, is the seventeenth volume, we believe, in the list of his productions relating to Famous Women of the French Court, the successive issues of which we have been glad to commend to our readers from time to time, and the second of four dealing with the women of the Valois and Versailles courts. We only need say concerning this volume that it exhibits the same characteristics as each of its predecessors, conspicuous among which is a vitality of the style which is highly agreeable. The historical and biographical pictures here given also are all striking and instructive.

## STORIES.

The early days of the movement for the abolition of American slavery have furnished Lucy G. Morse with the material for her novel, *Rachel Stamewood* [Houghton, Mifflin & Co. \$1.25], and she has made good use of it. The scene is laid in New York City and the characteristics, aims and methods of the leading abolitionists are set forth sympathetically and graphically, yet not without an undercurrent of humor. Their humane spirit, their pertinacity and ingenuity and their indifference to mere wealth and social distinctions are described effectively, and two or three love stories are blended pleasantly with the narrative. It ought to be a popular book. —Another admirable story and one certain to be a great favorite is Miss Anna C. Ray's *Margaret Davis, Tutor* [T. Y. Crowell & Co. \$1.25]. It is about the experiences of a young governess and her pupils. They are unusually enjoyable young people and she is equally agreeable and they are put before the reader in a lifelike manner. The book is full of sound sense about managing boys and girls although it is not thrust upon the reader. It is a high-toned, stimulating and exceedingly entertaining narrative. —Nine of Miss Jewett's stories compose her volume, *A Native of Winby and Other Tales* [Houghton,

Mifflin & Co. \$1.25]. They certainly rank with her best work. The pathos of Decoration Day is very genuine and the experiences of the Hon. Joseph K. Laneway who revisits Winby after many years of absence are almost equally touching in a different way. No one else has penetrated deeper into the New England character or has achieved a greater success in depicting it than Miss Jewett.

*Miss Stuart's Legacy* [Macmillan & Co. \$1.00], by Mrs. Steel, is another Anglo-Indian story about somewhat commonplace English people and a not specially thrilling course of events. But its pictures of the East Indian native life and character are so vivid and supply so much inherent evidence of fidelity to nature that one's otherwise languid interest in the story is quickened into considerable activity. It must be confessed that the English seem to be portrayed as truthfully as the Orientals but it is their misfortune not to possess very striking personalities. Herein also the author probably has followed nature closely. One's final impression is that the book is decidedly above average. —*Icar, the Viking* [Charles Scribner's Sons. \$1.50], by Paul du Chaillu, the famous explorer and archaeologist, perhaps may be ranked fairly as a story although it is quite as truly a study of ancient Norse character and customs in the general form of a narrative. The times described are those of the third and fourth centuries, and the author has tried to reproduce with considerable fullness of detail the speech, spirit, manners, dress, rivalries, conflicts, etc., of that early period. The historical element somewhat overshadows the narrative but the book is of great and peculiar interest and will be of assistance to all who seek to form a true conception of the age and the life considered.

The Congregational Publishing Society is sending out some good books this fall. Rev. C. M. Sheldon, whose earlier writings we have had occasion to commend, is the author of one of them, *The Twentieth Door* [\$1.50]. It is a story of school and college life as well as of manly service and helpfulness in more than one sphere. This, too, was read to his congregation as a series of Sunday evening addresses before being printed. —*Comrades* [\$1.25] comes from the same publishers and is by Fannie E. Newberry. It is stirring, wholesome and practically suggestive. The young people are sure to enjoy it. —The readers of *St. Nicholas* will be glad to see again Mr. W. O. Stoddard's story *The White Cave* [Century Co. \$1.50] in a book. It describes a series of adventures in Australia which are most strange and exciting without being too improbable to seem credible. The story is constructed with unusual ingenuity and is written graphically. It is wholly free, moreover, from objectionable sensationalism and will promote manliness in the boys who read it.

Miss Charlotte M. Yonge's pen does not flag although her later stories are much less elaborate than the earlier ones and lack some others of their most familiar characteristics. *The Treasures in the Marshes* [Thomas Whittaker. \$1.00] is her latest production. It deals with the modern discovery of some relics of the ancient Danish invasions of England. It is quite entertaining. —*Tending Upward* [American Sunday School Union. \$1.10] is by Mary B. Willey. It is written

brightly, inculcates wholesome moral and religious lessons, and will be enjoyed.—Sarah E. Morrison's *Chilhowee Boys* [T. Y. Crowell & Co. \$1.50] is largely founded upon fact, being based upon certain family records. It describes emigration from North Carolina to Tennessee in the earlier portion of the present century and frontier life there. It is full of incident and adventure, wholesome in influence, and instructive in its vivid portrayal of actual experiences which never can be repeated in the same manner.—*The Fairhope Venture* [E. & J. B. Young & Co. \$1.50] is by Rev. E. N. Hoare. It is another story of emigration, in this instance from England to Canada. On the whole we like it and can commend it sincerely. It is graphic and uplifting. Yet the foolishness of the heroine seems unnatural in such a girl, and some carelessness as to minor matters is observable, e. g., where the light from the furnace of a locomotive is said to fall upon the cowcatcher.

Whoever has read *Bogland*, by Jane Barlow, will wish to read her new book, *Irish Idylls* [Dodd, Mead & Co. \$1.25]. It is a vivid picture of what must be one of the most forlorn and dreary of Irish hamlets in which, nevertheless, the author finds so much of intense interest in both nature and human nature that the reader is truly sorry when the last page has been turned. Nowhere else have we seen the quaint, droll, affectionate, patient, pathetic, superstitious and sometimes quarrelsome Irish character revealed more skillfully. The book seems like, it must actually be, a photograph from life.—*Stories of the Army and Stories of Italy* [Charles Scribner's Sons. Each 75 cents] are two more of the Stories from Scribner Series. In the former are Memories, by Brander Matthews; A Charge for France, by John Heard; Sergeant Gore, by Leroy Armstrong; and The Tale of a Goblin Horse, by C. C. Nott. In the latter are F. Hopkinson Smith's *Espero Gorgoni*, Gondolier; T. R. Sullivan's *The Anatomist of the Heart*; J. J. A'Beckett's *The Song of the Comforter*, and Grace E. Channing's *The House on the Hill-top*. They are daintily printed, bound and illustrated.

The famous Luray caverns in the Shenandoah Valley seem to have inspired Mr. B. C. Warren to write a story the scene of which he has laid in and about them and which he has entitled *Arsareth* [A. Lovell & Co. \$1.00]. It is interesting but too overwrought and unlikely. The period is that of sixty years ago in the days of slavery.—*Woodie Thorpe's Pilgrimage and Other Stories* [Lee & Shepard. \$1.25] forms the third volume in Mr. J. T. Trowbridge's Toby Trafford Series. There are eleven short, lively, entertaining stories, all told in the author's familiar and popular manner.

#### MISCELLANEOUS.

Of the thirteen sketches which make up Mr. W. P. Bliss's *The Old Colony Town and Other Sketches* [Houghton, Mifflin & Co. \$1.25] seven deal more or less closely with colonial places and people in the Cape Cod region. By the *Old Colony Town* the author seems to mean Plymouth pre-eminently. He writes very entertainingly and the student of Pilgrim history will be especially interested in what he says. He corrects some popular misapprehensions and draws clear and lively pictures of colonial

society. He seems too hasty now and then in his conclusions. His argument against the landing on Plymouth Rock is weak, although it is true, as he says, that only a tradition supports the theory that the Pilgrims landed there, and that no woman was in the party. His statement that they "did not build at all" and only "attempted to lay a foundation" is extravagant in view of the substantial and permanent work which they did. The neighboring Indians, when the earliest of the colonists' dead were buried, were not friendly in any such sense as that fear of them had ceased to be reasonable. And "that the colonists did not know that their best heritage was the sea" is contradicted by Bradford's careful account of their organization of companies which used their one boat successively and diligently in trying to catch fish. Moreover, his general picture of the colony's life and manners is unwarrantably harsh. What he says is true but not the whole truth. Nevertheless these sketches possess great value as well as interest. The other six are miscellaneous and equally readable.

We are glad to call attention to *American Landmarks* [Balch Brothers. \$10.00], in which is a collection of photogravures or photo-etchings of buildings and scenes which have become prominent in the history of our country. A few titles taken at random—Home of John Adams; Battle Monument, New Orleans; Christ Church, Alexandria; Copp's Hill Burying-Ground, Boston; Fort Sumter; Independence Hall; Mount Vernon; Plymouth Rock; Witch Hill, Salem; etc.—explain the subjects chosen. The pictures are well finished and there is a brief but sufficient description with each picture. No connected historical narrative is attempted but considerable historical information is conveyed. The work reflects credit upon its publishers, whose initial publication it is in all respects. It can be had for eight dollars in cloth, the ten-dollar edition being more handsomely bound. It is the sort of book for which there always is a large demand, and it is one of the best besides filling a field never occupied before so fully.

The annual autumn games of foot-ball are now being played and the time is opportune for the issue of *University Foot-Ball* [Charles Scribner's Sons. \$1.25]. It is edited by J. R. Church and each chapter is the work of a specialist, e. g., W. M. Irvine, of Princeton, discusses the Wedge; F. W. Hallowell, of Harvard, the End-Rusher; W. C. Winter, of Yale, the Tackle, etc. The rules and the constitution according to which the game is played at present are appended. The boys will value the book more than their sisters will but even some of these may be glad to look it through in order to learn something about the sport. Foot-ball is a noble game, but still somewhat too roughly played. But the tendencies are toward a diminution of the violence, and it must be confessed that the game affords a splendid training for temper as well as muscle. The university games are likely to be always exceptionally popular contests, and Mr. Church has edited his volume wisely and well and it will prove quite enlightening to the ignorant reader.—Walter Camp has long been a recognized authority on college athletics and his new volume, *Walter Camp's Book of College Sports* [Century Co.

\$1.75], takes rank with the best treatises on such subjects. Tennis has been written up so often and so thoroughly that it is disregarded here and Mr. Camp devotes himself to discussing track athletics, rowing, football and base-ball. He gives scientific analyses and instructions, quotes rules and regulations, and enlivens his pages with bits of narrative. His book is exceedingly interesting and has a solid and permanent value. Many an old graduate will feel his blood quicken as he reads it.

William Winter's charming book, *Shakespeare's England* [Macmillan & Co. \$2.00], is out in a new edition, in which the attractions of the text have been supplemented by abundant, appropriate and diversified illustrations, which will render the volume a most acceptable holiday gift. It also is bound in rich and tempting fashion and Mr. Winter's likeness in an etching serves for the frontispiece.—Six additional volumes in the tiny but clearly printed and tastefully bound and boxed series of the Messrs. Putnam's Literary Gems are *Ideas of Truth*, by Mr. Ruskin; *The House of Life*, by D. G. Rossetti; *The Eve of St. Agnes and Sonnets*, by Keats; *Conversation*, by De Quincey; Matthew Arnold's essay on *The Study of Poetry*, and Goldsmith's famous play, *She Stoops to Conquer* [each 75 cents].

Robert Louis Stevenson's *Virginibus Puerisque and Other Papers* [Charles Scribner's Sons. \$1.25], which was published first in 1881, has been reissued in a tasteful form and has a fine etched portrait of Mr. Stevenson. His many admirers will be glad to see it.—The Century Co. has sent out a pretty volume of *Thumb-nail Sketches* [\$1.00], by G. W. Edwards, in which are five bright stories or sketches which have been printed already in magazine columns. They are very enjoyable and the little book is highly attractive.—Messrs. G. P. Putnam's Sons have brought out somewhat the same kind of a little volume, Mr. Clinton Ross's *Two Soldiers and a Politician* [75 cents], which offers imaginary portraits of General Wolfe, Talleyrand and others. Mr. Ross has drawn his pictures skillfully.—*Essays in London and Elsewhere* [Harper & Bros. \$1.25] is another book of essays, the author being Henry James. There are eleven and all, we believe, will be recognized by readers of the leading magazines.

A good reference book in regard to such legal matters as most people have to deal with now and then is *The Principles of Commercial Law* [Quincy, Ill.: Gem City Business College. \$2.50], by L. B. McKenna. We should not advise dependence upon any such book, rather than upon the advice of a good lawyer, except in plain cases where one simply needs to learn matters of routine. But there are many such and the book will afford valuable suggestions in many others.

We have just received a beautiful photograph—by Mr. B. F. Kenney of Mr. Notman's studio in this city—of a new painting by Darius Cobb expressing an attractive conception of immortality. A young maiden, having just passed into the life of the redeemed, is represented at the moment when the reality of immortality and heavenly blessedness breaks upon her. Two others, her guides, hover near, and their forms and faces are full of meaning. The picture is simple but impressive. The original, a



large painting, is in the artist's studio, 127 A. in this city, and he can be addressed in regard to the photograph, which when framed would make a picture perhaps 14 x 11 inches.

#### SOME RECENT REPRINTS.

Here are a number of volumes which made their earliest public appearance in their present form as well as several which are collections of papers originally printed separately. Among the former we take up first Frederika Bremer's attractive *The Home, or Life in Sweden* [\$2.50], which Messrs. G. P. Putnam's Sons have brought out in a two-volume edition. They are printing a series of Representative Novels, in which they have included this. Mary Howitt translated it long ago, and it was read extensively at the time.—Next is Messrs. T. Y. Crowell & Co.'s convenient and elegant little illustrated edition of Charles and Mary Lamb's *Tales from Shakespeare* [\$1.00], which is as beautiful as it is low priced.—Andrew Lang's *Letters to Dead Authors* [Charles Scribner's Sons. \$1.25] comes next to hand. His portrait is prefixed and four additional letters are appended. If one could escape the feeling that Mr. Lang is somewhat unduly self-conscious the book would be more agreeable, but it is entertaining now.—Rev. W. M. Thayer's book, *The True Woman* [T. Y. Crowell & Co. \$1.25], is another. It is founded upon the lives of Mary Lyon and other eminent and noble women, has been before the public many years but its large sale has proved its adaptation to the popular need and desire. This new edition is neat and handsome.—The same publishers also have issued Hallam's famous *History of Europe During the Middle Ages* [\$1.00] in a cheap but substantial and very clearly printed one-volume edition, supervised by Dr. William Smith.

Among the collected sketches, etc., which have been put into volumes two of the most compact and tasteful are the late Prof. E. A. Freeman's books on *Italy and Greece* [each 75 cents] in the Messrs. Putnam's Studies of Travel Series. They have been edited by his daughter. They, or most of them, appeared first in the *Saturday Review*, *Guardian*, or *Pall Mall Gazette*.—Mr. T. A. Janvier's fascinating account of the trip which he and his wife made through some of the old French Provençal towns was one of the attractions of successive numbers of the *Century* earlier in the year. It has now been put into a volume, *An Embassy to Provence* [Century Co. \$1.25], which has Mistral's portrait for its frontispiece.—It is from the *Century* also that the material has come for Rev. Dr. Washington Gladden's *The Cosmopolis City Club* [Century Co. \$1.00]. He deals in the most manly and sensible manner with practical problems of modern municipal life. It is based upon thorough familiarity with the problems to be solved and a shrewd knowledge of human nature of many sorts, as well as upon the conviction that God still lives and reigns and that it is possible to manage municipal affairs for the general good. The book should be circulated and studied by scores of thousands. It is the timely contribution of a practical man upon a vital subject.—Different, but in its own way almost equally valuable, is Julian Ralph's volume, *Our Great West* [Harper & Bros.

\$2.50]. Most of its chapters will be recognized by readers of *Harper's Weekly* or *Monthly*. They are graphic, shrewd, faithful and often brilliant pictures of society at the West, as it was and as it is. They have present interest and permanent value.

#### NOTES.

—A few copies of the Memorial of Mr. C. A. Richardson, of which we spoke last week, are for sale by the Cong. S. S. & Pub. Society, Boston. Price, \$1.00.

—The *Cosmopolitan* seems to make a success of its experiment of selling for twelve and a half cents per copy. The September edition numbered at least 211,000 copies.

—Since visiting this country and the World's Fair Walter Besant has been ill and has had to go to Buxton for his health. Was the Literary Congress too much for him?

—There is no appreciable reduction in the demand for books in England this autumn and at least one of the most widely known publishing houses in this country reports "a larger business than last year."

—The Cassell Publishing Company is to be reconstructed and go on. A new company will assume the business paying fifty per cent. of the debts due when the receiver took charge and paying royalties in full henceforth.

—Dean Hook's son-in-law and biographer, Prebendary Stephens, rector of Woolbeding, is writing the life of the late Prof. E. A. Freeman. There are abundant materials and an interesting work will result. Several more volumes of Professor Freeman's writings also will be published soon.

—The Peabody Art Gallery of Baltimore has received from the heirs of the late C. J. M. Eaton, Esq., formerly president of the Peabody Institute, some sixty-five paintings, including portraits of Washington by Rembrandt Peale and Charles Wilson Peale, and other portraits by Gilbert Stuart Newton.

—Mr. John Skelton has prepared a book defending Queen Mary Stuart. It is noteworthy for reproductions of famous and hitherto comparatively inaccessible portraits of the queen. The English edition of *de luze* is limited to two hundred copies and there will be printed not more than one hundred additional for the Continent and the United States.

—One of the finest collections of William Penn's autographs and manuscripts is that of F. J. Dreer, Esq., of Philadelphia, who also owns eighty-three letters by Washington, of which one was written when the author was twelve years old and twelve others were written before the Revolution. In his collection is the last letter which Washington wrote, dated the day before his death.

—Sir Henry Doulton, the manufacturer of the famous Doulton ware, has given the city of Chicago the copy of America which he had made at a cost of \$25,000 and placed before Victoria House in Jackson Park. This America is one of the groups at the base of the Albert Memorial, London, and has long been noted for the lifelikeness of its figures and their successful grouping. America is represented as an Indian maiden bearing a shield on which are the emblems of the different countries in America, the eagle representing the United States, the beaver Canada, the Southern Cross Brazil, etc. The weight of the group is twenty-five tons.

#### BOOKS OF THE WEEK.

*Ginn & Co. Boston.*  
BRIGITTA. By Berthold Auerbach. Edited by Prof. J. H. Gore. pp. 115. 55 cents.  
SCHOOL NEEDLEWORK. By Olive C. Hapgood. pp. 244. 85 cents.  
THE MARK IN EUROPE AND AMERICA. By Pres. E. A. Bryan. pp. 164. \$1.00.

*George H. Ellis. Boston.*  
UPLIFTS OF HEART AND WILL. By James H. West. pp. 106. 50 cents.  
THE SPIRITUAL LIFE. By H. N. Brown. pp. 191. \$1.00.  
*Cong. S. S. & Pub. Society. Boston.*  
BERTHA'S SUMMER BOARDERS. By Linnie S. Harris. pp. 312. \$1.25.  
*D. Lothrop Co. Boston.*  
IMMORTELS FROM TENNYSON. Compiled by Rose Porter. pp. 181. \$1.00.  
*D. C. Heath & Co. Boston.*  
MY SATURDAY BIRD CLASS. By Margaret Miller. pp. 107. 30 cents.  
*Estes & Lauriat. Boston.*  
MELODY. By Laura E. Richards. pp. 90. 50 cents.  
*Arena Publishing Co. Boston.*  
CHRIST THE ORATOR. By Rev. T. A. Hyde. pp. 212. \$1.25.  
*Hartford Seminary Press. Hartford.*  
THE ETHICS OF LITERARY ART. By Maurice Thompson. pp. 89. \$1.00.  
*Harper & Bros. New York.*  
LETTERS OF JAMES RUSSELL LOWELL. Edited by Charles Eliot Norton. Two volumes. pp. 418 and 464. \$5.00.  
THE CHRIST CHILD IN ART. By Rev. Henry Van Dyke. pp. 236. \$4.00.  
RIDERS OF MANY LANDS. By Lieut.-Col. T. A. Dodge. pp. 486. \$4.00.  
TO RIGHT THE WRONG. By Edna Lyall. pp. 519. \$1.50.  
SHORT STORIES. Edited by Constance C. Harrison. pp. 222. \$1.00.  
EVENING DRESS. By W. D. Howells. pp. 59. 50 cents.  
*Charles Scribner's Sons. New York.*  
STUDENT'S NEW TESTAMENT HANDBOOK. By Prof. M. R. Vincent; D.D. pp. 169. \$1.25.  
THE LAND OF POCO TIEMPO. By C. F. Lummis. pp. 310. \$2.50.  
THE ONE I KNEW THE BEST OF ALL. By Frances Hodgson Burnett. pp. 325. \$2.00.  
CUSTOMS AND FASHIONS IN OLD NEW ENGLAND. By Alice M. Earle. pp. 387. \$1.25.  
STEELEBERT AND OTHER ESSAYS. By Barrett Wendell. pp. 217. \$1.25.  
*D. Appleton & Co. New York.*  
THE COUNTRY SCHOOL IN NEW ENGLAND. By Clifton Johnson. pp. 102. \$2.50.  
THE BOYS OF GREENWAY COURT. By Ezekiah Butterworth. pp. 296. \$1.50.  
JOHN BOYD'S ADVENTURES. By T. W. Knox. pp. 303. \$1.50.  
THE STORY OF WASHINGTON. By Elizabeth E. See-lye. pp. 382. \$1.75.  
MINIATURES FROM BALZAC'S MASTERPIECES. Compiled by S. F. Griffin and F. T. Hill. pp. 104. 50 cents.  
*Fords, Howard & Hulbert. New York.*  
THE PILGRIM IN OLD ENGLAND. By A. H. Bradford, D.D. pp. 344. \$2.00.  
THE INTERWOVEN GOSPELS. Compiled by Rev. William Pittenger. pp. 245. \$1.00.  
*Hunt & Eaton. New York.*  
THE HIGHER CRITICISM. By Rev. C. W. Rishell, Ph.D. pp. 214. 75 cents.  
THE HOLY WAITING. By Bishop J. H. Vincent. pp. 90. Morocco, 75 cents; cloth, 50 cents; paper, 35 cents.  
*Macmillan & Co. New York.*  
ASPECTS OF THEISM. By Prof. William Knight, LL.D. pp. 230. \$2.25.  
*Thomas Whittaker. New York.*  
THE LORD'S PRAYER. By Archdeacon F. W. Farrar. pp. 279. \$1.50.  
*E. B. Treat. New York.*  
OUR BEST MOODS. By David Gregg, D.D. pp. 362. \$1.25.  
*Lovell, Coryell & Co. New York.*  
THE REALM OF THE HABSBURGS. By Sidney Whitman. pp. 310. \$1.25.  
*The Ladies' Union Mission School Association. Albany.*  
AMONG THE PIRAS. pp. 136.  
*J. B. Lippincott Co. Philadelphia.*  
HISTORICAL TALES. By Charles Morris. 4 vols. pp. 344, 322, 336 and 319. \$5.00.  
TALES FROM SHAKESPEARE. By Charles and Mary Lamb and H. S. Morris. 4 vols. pp. 208, 210, 197 and 222. \$4.00.  
CHRONICLES OF FAIRY LAND. By Fergus Hume. pp. 191. \$1.50.  
A DOG OF FLANDERS AND OTHER STORIES. By Louis de la Haidé. pp. 245. \$1.50.  
TWENTY LITTLE MAIDENS. By Amy E. Blanchard. pp. 169. \$1.50.  
*Searle & Gorton. Chicago.*  
ART, MUSIC AND NATURE. By David Swing. pp. 67.  
**PAPER COVERS.**  
*J. B. Millet Co. Boston.*  
FAMOUS COMPOSERS AND THEIR WORKS. Edited by J. K. Paine, Theodore Thomas and Karl Klauser. Parts 17-20. 50 cents each.  
*D. Appleton & Co. New York.*  
RELICS. By Frances MacNab. pp. 214. 50 cents.  
*Charles Scribner's Sons. New York.*  
THE GOSPEL OF ST. PETER. Edited by Prof. H. von Schubert, D.D. pp. 31. 60 cents.  
*Latin Historical Society. Chicago.*  
THE RELIGIONS OF THE WORLD. pp. 64. 25 cents.  
*Adair Welcker. Berkeley, Cal.*  
FLAVIA. By the publisher. pp. 118.  
**MAGAZINES.**  
October. POPULAR ASTRONOMY.—BIBLIA.—QUARTERLY JOURNAL OF ECONOMICS.—PHYSICAL EDUCATION.—BIBLICAL WORLD.  
November. WORTHINGTON'S.—ART.—HARPER'S.—POPULAR SCIENCE MONTHLY.—CHAUTAUQUAN.—CASSELL'S.—LIPPINCOTT'S.—SCRIBNER'S.—HOMILETIC REVIEW.—ST. NICHOLAS.

## THE AMERICAN MISSIONARY ASSOCIATION.

ELGIN, ILL., OCT. 24-26.

Elgin is an almost ideal place for a great religious gathering like that of the A. M. A. A beautiful church, furnished with every convenience for Christian work, a hospitality as abounding as it was thoughtful, a business committee with the pastor of the church, Rev. Mr. Selden, at its head, which left no want unanticipated, combined to make place and arrangements for the meeting all that could be desired. With these advantages in its favor one cannot but wonder that the meeting was not larger, that the churches in Chicago, especially, were not better represented by their pastors and membership. The attractions of the World's Fair ought not to have kept them from attending this great Christian festival. The meeting itself was one of the best of recent years. The papers and addresses were of high order, largely by the younger men in our body, who are showing themselves fully competent to take the places of men who have long been at the front. President Gates of Amherst proved himself a rare master of assemblies, having always the right word in the introduction of the speaker and exhibiting a familiarity with the subjects discussed which made his few supplemental words at the end of important papers and fervid addresses of great value.

Of course all were saddened at the report of debt, although it was gratifying to learn that this had not been caused through any diminution in the gifts of the living (these have increased about \$6,000), but in the amount received through legacies. A deficit of \$45,000 is a very serious thing for the A. M. A., but after carefully considering the situation it was voted to lay the burden of the work on the churches and ask them to add during the present year at least \$100,000 to the gifts of the year now closing. With a less sum than this the work of the association cannot be carried on. It does not seem possible that the association can be left without sufficient means for its work when the churches fairly understand what it is doing or how much it accomplishes with the means in its hands. The ordinary income for the year has reached the sum of \$341,711, apart from the interest of the Daniel Hand fund, which has amounted to \$54,300 and is set apart for special work, while \$386,739 has been used in carrying forward the usual work of the association among the colored people and the mountain whites of the South, among the Chinese on the Pacific coast and among the Indians. With this money we support in the South six chartered institutions, 29 normal and graded schools and 43 common schools, in which there are 389 instructors and 12,609 pupils. In the South there are 152 churches, 44 of them among the mountain whites, 14 of these formed the past year, with a membership of 8,988, more than one-seventh of which, or 1,282, came into fellowship the past year, fully three-fourths of the number on confession of faith. With these churches are 15,331 Sunday school pupils. Where else can such results be shown for the work of 125 missionaries? Among the Indians we have 12 churches with 762 members, 12 schools with 808 attendants and 1,300 pupils in the Sunday schools, all served by 90 teachers and ministers.

This is the result of almost sixty years of self-sacrificing missionary toil. It represents gains which only those who have given special attention to the nature and difficulty of this Indian work can appreciate. The addition of 301 to the churches the past year is unparalleled in the history of the mission. Shall such a work be crippled just now and the advantages gained be lost because the churches fail to furnish the money for the support of the mission which was solemnly promised last year at Hartford? Dr. Pond's report concerning the Chinese was both interesting and encouraging. In the 21 schools cared for by 40 teachers there are 1,215 pupils—a goodly number of them Christian—enrolled either with the churches of California or in the Chinese Christian Association. The piety of these Chinese Christians is worthy the highest admiration. It did one good to see and hear Dr. Pond, who, although intensely interested in his Chinese converts, is equally devoted to every department of the association's work. The Geary law, and even its proposed modification, which to so many seems better than nothing, received no favor at the hands of the meeting. Strong anti-Geary law resolutions were passed in the hope of influencing Congress in favor of justice and honor.

The meeting of the women Thursday afternoon was one of the largest and best of all. In it the report of Miss Emerson was presented, and such persons as Miss Collins and Miss Otto Wolf, daughter of Chief Poor Wolf, spoke for the Indians, Mrs. Wheeler of Pleasant Hill, Ky., for the mountain whites, Dr. Pond for the Chinese and Miss Cicely Savoy for the colored people. The meeting opened with a deferred address from Rev. J. F. Cross, a missionary to the Indians, whose plea for \$400 for a church in his field was responded to in three minutes by gifts which aggregated more than three-fourths of the sum needed. The old officers were unanimously re-elected and a provisional invitation to meet next year in Newburyport accepted.

Dr. N. Boynton's sermon from 2 Kings 2:9, Tuesday evening, "A double portion of thy spirit," was eloquent, practical and uplifting. He emphasized three great needs—a spirit of discernment, a spirit of devotion and a spirit of self-denial. The devotional exercises, Wednesday and Thursday mornings, and the prominence given to prayer in all the sessions were indicative of the spiritual character of the meeting. Wednesday morning the Chinese work was presented in an able report by Dr. S. Gilbert of the *Advance* and in an address of some length and important detail by Dr. Pond of San Francisco. Dr. Pond spoke after a twenty years' absence from the East and out of an experience of unequalled richness. The principles which he has followed have been three—that of divine leadership, doing that which God has clearly indicated ought to be done, avoiding all competition with others in the Chinese work, and aiming directly at the salvation of those who are reached. The methods employed are to make use of mission schools in which the primer and the English Bible are the text-books five evenings in the week with a sixth evening which the Chinese themselves control, and the training of Christian men to preach to their countrymen in their own language. The re-

sults are that from fifty to eighty are added to the churches every year, and that more than a thousand have already been converted, many of them now being in China working through missions which these converts in America have established for the conversion of their friends and acquaintances there. Incidentally it was remarked that the excellence of the Chinese character is indicated in the willingness of the Chinese to receive their instruction in the principles of Christianity from those who belong to a race which has treated them with such cruel injustice and with such entire disregard of treaty rights. The benevolence of these Chinese Christians in 1891 was \$6,250, in 1892, \$6,200 and in 1893 not less. Rev. Arthur Smith, who has been a missionary in China more than twenty years, spoke eloquently and feelingly and contrasted some traits in Chinese character, especially their reverence for law and their sense of personal responsibility, with the lack of these qualities in Americans.

A very excellent report on the Indian work was read by Rev. H. A. Bridgman of Boston. In this report were brought out the facts mentioned above, and attention was called to the fact that not ten per cent. of the money formerly received from the Government and relinquished in order that there may be in our work no connection between church and State has been made up by the churches whose representatives last year insisted that this action should be taken. While some churches have more than kept their pledges, others have woefully failed in them, and, as a result, the Indian work is threatened with inexpressible injury. Words from Dr. A. L. Riggs and Rev. Mr. Frazer, an Indian minister, fittingly closed the morning service.

The first address in the afternoon was by Dr. Horr of Worcester, who supplemented what had already been said on the Indian work. This admirable address was followed by a partial reading of a paper, which made a profound impression, by Secretary Woodbury on *Darkness in the Daytime*, in which he referred to the difficulties of carrying forward Christian work in the South on account of the condition of things among the negroes as well as among the whites. The latter, he said, are divided into three classes, those who are sympathetic with the negro, who want him educated and Christianized, those who are indifferent to this, and those who are positively hostile to it. In the black South there are about seven millions of people, among whom we find the lowest and most superstitious of their race. There are also about a million negroes of mixed blood who reside chiefly in the larger towns, and who have made the greatest improvement since the close of the war and are the leaders of the race. Professor Fisk of Chicago gave a favorable and sympathetic report on the church work in the South, and was followed by Miss Hume, associate pastor of the Central Congregational Church in New Orleans, a sister of Missionary Hume. Her words stirred enthusiasm in every heart. She was called for again and again during the meeting. If she is permitted to tell her story in the churches there will be a smaller deficit next year than this in the treasury of the A. M. A. Grati-fying testimony to the excellence of the church work in the South was given by Rev



Mr. Southgate of Lexington, Ky., a member of the Methodist Episcopal Church, South. The heartiness and manliness with which he spoke were characteristic of one who served in the old Confederate ranks.

Wednesday evening Rev. C. W. Hiatt of Peoria told in eloquent words the story of education in the South and of what we may expect of the Afro-American. Rev. W. E. Wright spoke of the new negro, whom the association has helped to make, Rev. G. S. Dickerman of the new white man. Rev. W. E. Wheeler gave an account of the work among the mountain whites and made it clear that these people must not be neglected, and that we must not be slow to aid that colony of Waldenses which has settled in this mountain region and is likely to be followed with other colonies ere long. Rev. J. E. Cross and Rev. Mr. Frazer again spoke for the Indians, Mr. Proctor of Knoxville and Miss Hume for the colored people. These addresses from workers in the field were practical and valuable.

Thursday morning was partly devoted to reports of the financial condition of the society. Here we heard from Rev. E. P. Goodwin, Deacon Samuel Holmes, Deacon A. L. Williston, W. H. Strong and others, who laid great stress on the urgency of the need of larger means with which to carry forward the work of the association. We had a fine address from Rev. A. Anderson of Waterbury, Ct., on the need of giving, another full of eloquence from Rev. C. P. Mills of Newburyport, and another, as tender and full of the Spirit of the Lord as its author always seems to be, from Dr. James Brand. In this last address the reason of our failure to obtain the money we need for our benevolence was shown to be not in the lack of money but in the lack of real piety, a real love for Christ and sympathy with Him in His love for humanity. The closing services Thursday evening were worthy of the sessions which preceded them. They consisted of addresses by President Gates of Iowa College, Prof. Graham Taylor and Dr. F. E. Clark. So came to an end the forty-seventh annual meeting of the A. M. A., an association which ought to draw nearer to the hearts of the members of our churches every year, and which this year is brought nearer to them than ever by the martyrdom of Rev. Mr. Thornton in Alaska and by the death of such devoted laborers as Miss Parmelee of Nashville, Miss Julia Andrews, who has also been in the service of the association many years, and of Miss M. F. Wells, whose years of service, though fewer in number, were not less full of Christian devotion. Another severe loss has come in the death of Miss Emma N. Goldsmith, a teacher in the Le Moyne Institute at Memphis. Not money alone and labor have been given to the service for which the A. M. A. stands, but lives, and with these gifts made still more sacred by the brutal murder of Mr. Thornton our churches should be stimulated to pour of their means into the treasury to such an extent as to make thoughts of retrenchment impossible. Well was it said by Mr. Mills: "We can never take an entrenchment by retrenchment." May the secretaries at New York in the rapidly increasing gifts of the churches hear the welcome word, forward.

Chicago, Oct. 28.

FRANKLIN.

## News from the Churches

### PASSING COMMENT.

It is certainly an evidence of a work of grace when a street railway stops its cars that conductors and drivers may attend a revival service.

With the multiplying organizations for men in the church—boys' brigades, brotherhoods and men's Sunday evening clubs—there ought to be a considerable increase of men in church membership.

The time may come when our Indian churches will send missionaries not only to foreign lands but to our own cities.

Doubtless the paper on music was more thoroughly appreciated by the conference that listened to a sacred concert in connection with it. Concrete illustrations save much explanation and sometimes act as a wholesome preventive against fine-spun theories.

And has not the time come when conferences ought to lay aside the subjects which are prepared by researches in an encyclopedia? It is such a living, dying, needy world that the discussion of present day topics by present day men would seem nearer to people's hearts.

### FROM CENTRAL NEW YORK.

The many friends of Dr. W. E. Griffis will be interested to hear of his installation at Ithaca, where he has been since July 1. The council met Oct. 25, and was well attended by the churches of the vicinage. Dr. Griffis made an informal statement of his attitude upon the leading issues in the theological world and was fully questioned upon the most vital points. There was no reserve on the side of the questioners or the questioned and the vote to install was taken without the formality of retirement into private session. The sermon in the evening was by Rev. Joachim Elmendorf, D. D., of New York, who was ordained in the Ithaca church when it was under the Reformed régime. A novel feature of the services was a salutation from Shawmut Church, Boston, given with warm words of praise for Dr. Griffis by C. C. Coffin, Esq., who had come with Rev. W. E. Barton to the council. The address to the people was made by Prof. C. M. Tyler, D. D., who led the church out of the Reformed body into Congregationalism and remained its pastor for twenty years. Dr. Griffis has made a strong impression upon the city and has an interesting and appreciative people to labor among. Several professors of Cornell with their families are members and a hundred students attend on Sundays.

The churches in the interior of the State will miss Dr. C. H. Daniels from their pulpits and associations where he has made himself a large place as district secretary of the American Board. The sound principles of civil service reform have been observed in his case and we shall now and then expect to hear him at our larger gatherings, where he will always be welcome.

Up to the year 1884 Plymouth Church stood alone in her Congregational glory in Syracuse, but with the rapid growth of the city, which now has passed the one hundred thousand mark, the demand for more churches was imperative. Dr. C. C. Creagan, then home missionary secretary, had an eye to the needs of the hour, and with his earnest co-operation three churches were rapidly set afloat and all are sailing well today. Rev. H. N. Kinney has already taken firm hold of the helm in Good Will Church to which he was recently called. A fifth church was formed, Oct. 26, on South Avenue, with twenty-nine members. A Protestant Methodist church, small in numbers and weak financially, offered itself to the Home Missionary Society last January. The case was carefully examined by Secretary Curtis, who was satisfied that we ought to accept the tender. Rev. Lemuel Jones was placed in

temporary charge and Mr. O. C. Crawford, a recent graduate of Oberlin Seminary, was given the permanent care. The prospects are most happy and the territory is needy. Mr. Crawford was ordained by the same council that recognized the church, two of his pastors at Middletown, Dr. W. A. Robinson and Rev. E. C. Olney assisting in the exercises. A handsome communion service was given by the Middletown church, out of love for one of their sons in this ministry, and used for the first time at the close of the ordination exercises.

The recent three weeks' campaign of B. Fay Mills at Binghamton is regarded by old residents as the greatest religious awakening in the history of that beautiful city. A tabernacle seating 4,000 was erected, and proved to be needed. From the outset Mr. Mills won the sympathy of those most prejudiced against revivals by his sensible, temperate way of putting things. The great central thought of the preaching has been this—to be a Christian is to live as Christ said. The Sermon on the Mount was made the constant standard by which all professions are to be judged. To believe in Christ is simply to believe that the true way to live is as He taught. In this way many nominal Christians in the churches were brought to test their lives and to see that they were wanting. The alternative was presented to them—"either change your name or honor it."

Especial emphasis was laid upon the consecration of property to the kingdom of Christ. It is understood that Mr. Mills's studies during the past summer have led him along this line, and he has prepared several new sermons of a most forcible character which created a stir among business men. Nearly a score of churches, including all but the Roman Catholic and Episcopalian, have united in good earnest, and this was an impressive lesson in Christian unity. All classes have been found in the tabernacle. Almost every home in the city of 30,000 has been touched, and ten per cent. of the entire population have signed cards. On one evening the horse cars were tied up in front of the place of meeting in order to give the drivers and conductors a chance, and a day of fasting and prayer was observed generally by the merchants.

Dr. N. H. Whittlesey is in the State for three weeks, presenting the demands of ministerial aid at Gloversville, Syracuse, Ithaca, Sherburne and elsewhere. The writer may be pardoned for alluding to his own work in giving a few Sunday evening lectures upon the World Faiths. The large attendance has demonstrated a real interest in the theme. One of the morning papers has published them in full to meet the popular demand. Buddha, Mohammed and Confucius have been the themes thus far. I have not limited my preparation to the various treatises upon the subjects nor to the utterances on the platform at Chicago, but have endeavored to treat each faith clinically by taking my twenty years of bound volumes of the *Missionary Herald* and looking over the invaluable notes scattered through them, illustrative of the actual condition of the nations that know not God. Armchair theories and rhetorical declamations before excited audiences, ready to applaud anything, need the correction of somber and cold facts.

E. N. F.

### A CLEVELAND LETTER.

The Cleveland Congregational Club held its first meeting, Oct. 16, with addresses of great practical value upon Sabbath Observance by Rev. W. F. Crafts, D. D., Rev. G. W. Belsey and A. C. Caskey, Esq. Informal addresses were also made by Miss Mary Collins, Mrs. W. F. Crafts, Rev. H. A. Schauffler, D. D., the newly elected president of the club, and Rev. N. M. Calhoun, formerly pastor of Pilgrim Church. A permanent committee on

Sunday rest was appointed to co-operate with similar committees from the Christian Endeavor Union and other bodies. Two questions involving radical changes in the customs of the club were postponed for one month—the admission of women as regular members, and the admission of women to all the five meetings, instead of to three only as heretofore. The club voted, in view of the financial stringency, to celebrate Forefathers' Day in a church at an expense not exceeding one dollar for each member, instead of at a hotel as the past two years. The membership is increasing so rapidly that a limit may soon have to be adopted, as it is already difficult to find a dining-room large enough to accommodate the club on ladies' nights.

Cleveland Conference held a meeting of unusual spiritual power at Brecksville, Oct. 17, 18. The church was for many years Presbyterian, but joined the Congregational conference about four years ago. Recently it has shown practical wisdom in solving the problem of the country church by building a parsonage and a commodious addition for Sunday school and social purposes, which is in a modest way a parish house. Subjects discussed by the conference were: What the Church Expects of Its Laymen; Religion in the Home; Religion in Hard Times. The closing session was given to three addresses upon the Conditions of a Spiritual Revival, which made a deep spiritual impression. The conference voted to assume the salary of Rev. and Mrs. J. P. Jones of Madura, India, through the American Board, and the amount has been apportioned chiefly among the smaller churches, the larger churches being asked to give only a part of their regular foreign missionary offering for this special object. Rev. W. C. Rogers, who was for twelve years a business man, is the efficient pastor of the Brecksville church.

Cleveland is just now thoroughly aroused on the question of the regulation of the social evil. For two years under a Republican administration the head of the police department was frequently the object of severe criticism, and just before the end of his term he was forced to resign because of a disgraceful escapade in a house of ill-fame. The Democratic mayor, who was elected last April, appointed as director of police an intelligent German of good personal habits, but who had been for some time past the manager of a brewery and was a well-known opponent of Sunday laws. Soon after assuming the office he announced, without any authority of State or municipal law, that all inmates of houses of ill-fame would be required to register and to bring to him at stated intervals physicians' certificates as to their freedom from contagious diseases. The director thus boldly announced a police regulation in direct violation of the State law, which makes it a criminal offense either to keep, reside in or lease houses for such purposes. The system of registration and medical examination was legally tried in St. Louis some years ago, but after a disgraceful and disgusting experience of four years was repealed by a vote of three-fourths of the members of the State Senate and in the lower house of ninety to one. The director's plan has been intelligently and vigorously opposed by the Woman's Council, which is a federation of the various women's charitable and reformatory societies of the city, and on Oct. 9 the ministers of all denominations, at their first fall meeting, listened to a paper of tremendous strength in its vigorous and irrefutable presentation of facts, prepared by a prominent business man, in which he showed that the system of State regulation had been tried and practically abandoned in most European countries except France, and even there it is vigorously denounced, and that the director's policy, however sincerely entered upon, was a promoter instead of a preventive of this fearful evil.

In the course of his exhaustive paper he said: "It remained for a director of police, not a native American, in Cleveland, the capital of the Western Reserve, formerly called New Connecticut, the metropolis of Ohio, in the year of human progress, A. D. 1893, to assume the united functions of legislature, court and executive officer and say to the women of the town plying their vocation, 'Bring me every week the sanitary certificate of a physician or suffer the penalty.' And forthwith the elevator at the City Hall groans under the mingled load of health and sin. The penalty for violating this illegal requirement is the enforcement of the law, and when the director is not away on his vacation they hasten to comply." The police court and prosecutor and the director now announce that they will proceed to enforce the law not only against the women of the town and the men who visit them, but also against the owners of the property used for these infamous and illegal purposes, some of whom, they say, are people of high commercial, social and religious standing. The ministers say, Amen.

The Cleveland ministers of all denominations are also giving special and earnest study to other sociological problems. A Cleveland section of the American Institute of Christian Sociology has been organized, with Rev. H. C. Haydn, D. D., as president and Rev. E. L. Hood as secretary. Four denominational ministers' meetings recently reviewed Dr. Josiah Strong's *New Era*. Several ministers have recently by invitation spoken to the unemployed on the public square and have addressed meetings of the Central Labor Union, and committees of conference have been appointed by the ministers' meeting and the labor union.

One of the Congregational ministers is making a sort of social quantitative and qualitative analysis of Cleveland churches by gathering exact statistics as to the occupations represented in their membership, with the design of getting first hand facts showing to what extent the charge is true that the Protestant churches are not reaching the working people. Thus far the returns show that many very useful churches are made up almost entirely of working people, and that in others rich and poor meet together in harmonious Christian fellowship and activity. I. W. M.

#### THE NEBRASKA STATE ASSOCIATION.

The churches came together Oct. 16 at Beatrice, a flourishing city in the southeastern part of the State. Pastor George Crofts and his people had made such careful preparation for the meeting that, whether in the public assembly or in the homes, it was good to be there.

The sermon was by Rev. S. W. Butler on *The Inspiration of a Great Intrustment*. It was a fit opening for one of the most uplifting meetings for many years. Principal A. C. Hart of Franklin Academy was elected moderator. The devotional meetings were of a high character spiritually and fellowship was the leading thought—fellowship with Christ and the brethren.

The following secretaries were present and delivered addresses: Dr. N. S. Whittlesy, who spoke for the cause of Ministerial Relief with a fervor which touched all hearts; Dr. M. E. Eversz, whose earnest words made the German work seem very important; Dr. J. E. Rey, who spoke to the eye and the mind with his A. M. A. map and his many years of A. M. A. experience; and Dr. W. A. Duncan, who presented the work of the C. S. S. and P. S. in such an attractive manner that an Episcopalian lady who was present said, "Why, it is as good as hearing John Dillon."

As there are many persons in the West who never saw that famous "Petra" of the Pilgrims at Plymouth, and who know little or

nothing of their faith and polity, it has been the custom of late years to emphasize some distinctive feature of that wonderful religious movement which first crossed the Atlantic in the Mayflower, and following this custom, Rev. J. J. Parker, the retiring moderator, read a thoughtful paper on Congregationalism.

At one of the evening sessions Dr. J. T. Duryea gave a lecture on the Saracens and their connection with the Revival of Learning and the Reformation. It was a magnificent historical generalization and was greatly enjoyed by a large audience. Another evening was given to addresses by Rev. W. H. Buss on Home Missions and by Rev. A. R. Thain on The Place and Importance of Self-sacrifice in the Service of Christ.

Sociology received the attention which its growing importance demands, by crowding one session with able papers and lively speeches. Papers were read by Rev. W. P. Bennett on Coinage, by Rev. Wilson Denny on Labor and by Rev. John Power on Immigration. So many persons wished to make speeches on these questions that it became easy to understand how the United States Senate might talk for weeks on the silver question and yet leave much unsaid.

One afternoon was given to the State H. M. S., and in his report Superintendent Bross stated many interesting facts. The society was organized ten years ago, and there has been a great advance along all lines of activity. Then there were 147 Congregational churches; now there are 188. Then the membership was 4,042; now it is 12,000. Then there were 6,748 in the Sunday schools; now there are 15,610. Then the benevolences amounted to \$8,723; now the sum is \$30,509. Then there were seventy church buildings; now there are 132 and several more under construction. Then there were six parsonages; now there are sixty-four. There are now 120 home missionary churches with some fifty out-stations where preaching is maintained. There are sixty self-supporting churches.

Interesting reports were presented by General Missionaries Taylor and Paske and by State Evangelist Billings. It was felt by all that the coming year should be marked by great activity and large growth, so that Nebraska Congregationalism shall be able to make a good showing when the national society meets at Omaha next June.

The Sunday school work of the State was ably presented by Rev. J. D. Stewart in his annual report and by papers and addresses on fitting subjects by Rev. Messrs. S. I. Hanford, T. W. De Long, A. G. Washington, John Doane and C. W. Preston.

The last topic on the program, though it was read at an earlier date, was treated by Rev. A. A. Cressman on the Essentials of Worship. He favored the moderate use of liturgical forms and insisted very strongly on greater spirituality in worship and a greater reverence in the services of the Lord's house.

A. R. T.

#### NEW ENGLAND. Massachusetts.

A fellowship meeting of the members and clergy of the evangelical churches of Boston will be held in Park Street Church, Nov. 15. Rev. Drs. Lorimer, A. J. Gordon, Daniel Steele, Little, E. K. Alden, Plumb, and Rev. Messrs. N. Boynton, W. E. Barton, D. W. Waldron have agreed to speak on live themes. In 1866 similar meetings were held and were productive of great good.

The First Church, Lynn, rejoices in having an installed pastor for the first time in five years. It is thoroughly united in Rev. J. O. Haarvig, and a large audience attended his installation services, Oct. 24. Mr. Haarvig was born in Norway, graduated at Chicago Seminary in 1882, and has held two pastorates in Illinois, besides studying for a time in Germany. This historic church has a large and beautiful edifice, a fine company of young people, an interesting class of Armenian young men, and, with its new



pastor, enters confidently on a period of new growth and enlargement.

The Old Colony Congregational Club opened the season at Campello last Monday with an address by Rev. A. E. Dunning on the Outlook for Congregationalism.

The Fall River Congregational Club met Oct. 24. It was ladies' night, supper preceding the discussion. The topic was Christianity as a Social Force. Other papers were on Associated Charities, Coffee Taverns, Boys' Clubs, and Woman's Union.

The church in South Acton, taking advantage of a return for a Sunday of Rev. B. F. Leavitt, who served with them in gathering the church, a social was held, Oct. 28, the important feature of which was the presentation by Mr. C. A. Harrington, in behalf of the trustees and citizen contributors, of a deed conveying property costing about \$9,000. By this act the young church, which is incorporated, comes into possession of one of the most tasteful and convenient edifices to be found in any village of its size. Mr. Leavitt was given a sum of money as an expression of esteem.

Rev. M. S. Howard observed last Sunday the twenty-fifth anniversary of his pastorate at Wilbraham. A social was held Monday evening in further recognition of the fact. With one exception Mr. Howard's is the longest connection with one church of any active minister in the county.

Thirty-one were admitted to the College Church, Amherst, Sunday, twenty-six by letter and five by confession. At this service there was probably the largest number of communicants present for several years, owing to the large freshman class and to the successful work of the new pastor, Rev. J. E. Tuttle, D. D.

#### Maine.

The Ladies' Circle of the Second Parish Church, Portland, at its annual meeting in October, reported \$736 raised during the year. The rapid growth of the young city of Deering is bringing Rev. E. P. Wilson's church at Woodford into prominence as one of the most prosperous and growing churches in the State. Both pastor and people seem especially qualified by their enthusiasm and earnest work to meet the demands incident to such enlargement of their field.

The First and Central Churches, Bangor, unite their Sunday evening services for the next six months, three months at each church. A special service of music will be prepared.

Oxford Conference met with the church in South Paris and considered, What constitutes an effective church? What does the pulpit have a right to demand of the pews and the pew expect from the pulpit? How can the Sunday school be made more effective in its instruction and spiritual power? There was an address by Rev. J. L. Jenkins, D. D., on The Use of the Best.—York was held with the church in Limerick. The topics were: Home religion as sanctifying the home, educating the children, conducive to growth in grace, and how it can be revived; the Sunday school, the duty of teacher, scholar and parents, and how made more for true godliness; the church, duty of the church to the people, and of the people to the church, how can it be made better, and the ideal church.—Cumberland met with the Free Church, Deering, Oct. 25. The topics discussed were: What Christ can do for and through the individual, for and through the church and for the community. Three sessions were given to these topics with great profit.—Union was held at Fryeburg, Oct. 25, 26. The subjects for consideration were: Revivals, the work of minister and laymen in preparation, and how can the church best encourage young converts? Characteristics of the ancient Jews, True relation of the church to foreign missions, The prayer meeting and its aid to religious life, True motives of Christian service and what Christ expects of us.

#### Vermont.

Rev. H. B. Greene, pastor of the church in Hartford, received at the parsonage, Oct. 20, the aged people of the parish. Twenty were present, the oldest being ninety-one years old. Eight of them had passed their eightieth birthday.

#### Rhode Island.

The Beneficent Church, Providence, Rev. J. G. Vose, D. D., pastor, celebrated its 150th anniversary last Sunday. Dr. Vose's sermon in the morning was a survey of the time covered by the life of the church. In the evening there was a meeting of the Sunday schools from the churches that have been formed from the Beneficent Church. Further services were held Monday.

#### Connecticut.

Extensive alterations are being made in the edifice of the Second Church of Norwich, Rev. C. W. Morrow, pastor. The audience-room is being redecorated, electricity substituted for gas, a new roof put on and the pulpit somewhat modernized.

The eighty-seventh anniversary of the birthday of Deacon Henry Sanford, the oldest member of the church in Bridgewater, was observed at his home, Oct. 14, by a large company of friends. Poems and historical sketches were read and letters from absent friends. Deacon Sanford has long been one of the most useful citizens of the town as well as a very valuable member of the church.

Rev. T. K. Noble, D. D., is preaching a series of sermons suggested by the Parliament of Religions. The subjects are: Christianity and Other Religions, The Supremacy of Christianity's Founder, The Supremacy of Christianity's Bible, Christianity and the World's Hope of Progress, Christianity and the Mental Culture of Mankind, Christianity and the Moral Life of the Race, Christianity and the Elevation of Woman, Christianity and the Social Problems of the Age, Christianity and Salvation from Sin, Christianity and Eternal Life.—The church in North Woodstock has voted to rebuild its house of worship.

#### MIDDLE STATES.

##### New York.

Notwithstanding hard times the New England Church, Brooklyn, gave a larger contribution to foreign missions this year than last. The pastor, Rev. Alexander Lewis, sent to the members of his congregation a letter of facts and appeal, with envelopes for their contributions. This had some effect in increasing the amount.—At the annual meeting of the Sunday school teachers of the Central Church the program included a supper, addresses by Dr. Behrends, the superintendents and others, reports and election of officers. The roll for the past year included 1,104, of whom twenty-one were officers and eighty-nine teachers. The average attendance was 753. Of the scholars on the roll 387 were males and 607 females. The receipts for the year from all sources amounted to \$4,225, of which over \$2,000 was given to missionary and benevolent objects.

#### THE SOUTH.

##### Kentucky.

Red Ash is a mining village of several hundred inhabitants three miles from Jellico, Tenn. A Sunday school, prayer meeting and occasional preaching service by various denominations have been held for two or three years. Once a Baptist church was started, but proved inharmonious. Lately several new families of Congregational antecedents have come to the place and there has been talk of organizing a church to include all Christians. Upon a vote being taken it was found that the Baptists and Congregationalists had the same number, with several scattering. A proposition was made to go into the Baptist church, but as immersion was insisted on it was thought best to organize two churches in harmony rather than one with discord. The church in Jellico authorized its pastor to give any assistance he could either in organizing a separate church or a branch. Meetings were held, Congregationalism somewhat explained, a temporary clerk and committee on creed were elected. In the meantime the Baptists organized with twelve members, and began revival meetings with several preachers. The Congregational church was to be organized Oct. 22, seventeen names being on the roll.

##### Georgia.

Several weeks ago a circular letter was issued by the church at Harmony Grove addressed to the Congregational churches of Georgia, with which it claims to be in fellowship. The circular announced that the church had unanimously resolved that, since negroes had membership in the General Congregational Convention of Georgia, that convention should be dissolved, that no union of white and colored churches should ever occur, and that steps should be taken to call a convention of Congregational churches to discuss these matters. The tone of the letter was so impertinent and meddlesome and its sentiments so repellent that we felt confident that it emanated from no genuine Congregational source, and therefore took no notice of it though several copies were sent to us. We have now received a copy of the reply to the letter from the committee of the general convention. Though not especially fraternal it is perhaps as pious as could be expected under the circumstances. Its contents may be inferred from the closing sentence, implying that fellowship is neither extended nor desired:

The sooner her dissatisfied members leave Congregationalism the better for us; if they don't like our style they need not swing on our gate.

#### THE INTERIOR.

##### Ohio.

Central Ohio Conference met with the South Church, Columbus, Oct. 17, 18, the first afternoon session being devoted to a ministers' retreat, with a review of Verbum Dei and a discussion upon The Pastor's Personal Preparation for Evangelistic Work. A history of the Alexandria church and addresses on Those Boys, Music: Its Place in the Service, and Congregationalism in Ohio were special features.

Medina Conference, recently enlarged by the addition of Wellington, Oberlin Second and other churches from Cleveland Conference, held a largely attended meeting at Chatham Centre, Oct. 18, 19, opening with a sermon by Rev. A. F. Skeele, who receives a cordial welcome from the Ohio brethren. The leading topic was the Church Member, discussed in several addresses, among them, How to Help and Hinder a Pastor, Duties to Christ and the Community, Why the Young Men Are Not Members, Are the Requirements Made by Churches upon Their Members Sufficiently Exacting? Rev. H. H. Russell presented the work of the newly-organized Ohio Anti-Saloon League. An unusual and profitable feature was an evening given to a sacred concert with an address by Professor Chamberlain of Oberlin upon Church Music.

The Collinwood church, in a rapidly growing suburb of Cleveland, laid the corner stone, Oct. 21, of a new house of worship. The Women's Society of the Hough Avenue Church is giving substantial aid to several needy families in its own neighborhood and in the Swedish church, many of whose members are out of work. Each family aided is in the special care of one member of the society, who enjoys the opportunity of personal acquaintance.

The church at West Andover celebrated its seventy-fifth anniversary Oct. 11.—The church at Marblehead has moved to Lakeside for the winter, with a prospect of remaining there permanently.

Toledo Conference met at Wauseon, Oct. 24-26. Important papers were read on the American Board and on Features of the Institutional Church Which May Be Profitably Adopted in Small Churches. There were addresses on the Sunday school and Christian Endeavor Society. This conference "recommends to the churches represented in it the plan of regularly paying the expenses of pastor and two delegates to each session."

The Ladies' Aid Society of Lagrange Church, Toledo, has bought a new lot for the house of worship, which will be removed thither. The church changes its name to Plymouth.

The Welsh church at Cyclone has always had preaching at least once a Sunday in Welsh. Its new pastor, T. R. Jones, though a Welshman, believes in English preaching only and so the church faces the problem that comes to all our Welsh churches.—The church at Geneva, Rev. W. H. Belsey, pastor, had a rally day, Oct. 22, with a plea from representatives of all departments for enlargement.

The Central Ohio Congregational Club met Oct. 23, and a valuable paper on the moral results of the Sunday closing law, regulating the saloons of the city, was read by Rev. Henry Stauffer. The paper showed conclusively that the ordinance has been of great benefit, and a vote was taken commending the director of public order and chief of police for their determining efforts to enforce it.—The Columbus ministers are united in their thanksgiving over the prospect that the American Board has entered upon an era of work and peace.—Dr. Gladden returned from the East this week and his people are rejoicing.

##### Illinois.

Rev. W. H. Chandler, assisted by his daughter, is holding daily meetings in Newtown. The interest is good and growing better.—Rev. J. D. McCord is engaged in special services in Warrensburg, a point contiguous to the Illini church, Rev. J. H. Runalls, pastor.

##### Indiana.

Central Association, the strongest local body in the State, was in session at Fairmount, Oct. 24, 25. The annual sermon was a strong presentation of the all-embracing Christian principle of giving and receiving, by Rev. J. M. Lewis. The reports showed marked progress in Christian work throughout the association. There was a symposium on the church, its relations and duties, Chicago and Oberlin Seminars were represented and the interests of home missions, the Sunday school and the State college

were presented. The church in Caseyville was received, and Rev. Messrs. E. S. Smith, Levi White, J. M. Lewis, W. A. Thomas and President George Hindley united with the association by letter. Rev. D. H. Snowden was dismissed to an Arkansas association, Rev. H. H. Gilchrist to the Black Hills and Rev. F. N. Dexter to Wisconsin. The meetings were well attended and the addresses unusually valuable, and much interest was manifested in the meetings of the women's missionary societies.

The Indianapolis ministers resumed their regular meetings Oct. 27, Dr. N. A. Hyde reading a paper on American Literature: Its Strength and Its Weakness.—There is a special religious interest in Fellowship Church, Rev. E. S. Smith, pastor, although no special meetings have been held.

A religious revival is in progress at the Second Church, Terre Haute. The pastor, Rev. D. W. Andrews, is assisted by Rev. P. C. Burhans, evangelist. The work is especially strong among the young people. A number have already confessed Christ and the interest is increasing. Dr. J. H. Crum, pastor of the First Church, from which the Second started as a mission, has planned the work and is laboring with it.

#### Michigan.

The church at Alpena recently celebrated the eighth anniversary of Rev. H. H. Van Auker's pastorate. In this period 162 new members have been added and \$42,000 have been raised. A most efficient Endeavor Society has been organized, the attendance on the weekly prayer meetings has doubled and the average attendance in the Sunday school has increased from 180 to 265. A mission chapel has been built in an outlying portion of the town and a Sunday school of 120 gathered there. The house of worship has been entirely rebuilt and greatly improved during the past year.

The church at Bass River recently dedicated its new house of worship, costing \$1,025. Five ministers took part in the services, the pastor, Rev. W. P. Wilcox, having charge.—Rev. M. M. Martin has just entered upon his fourth year at Allegan. Twenty-one members were received last year.—The church at Crystal has recently become free of debt and purchased a bell.

Grand River Association met at Cedar Springs, Oct. 9, 10. The theme was The Progress of the Gospel: In Numbers and Territory, In Doctrine, In Literature, In Science. Ten letters of transfer were granted to ministerial brethren and two names dropped.

In the eleven months that Rev. Joel Martin has been pastor of the church at Big Rapids he has held evangelistic meetings eighteen weeks, and as a result seventy members have been added to the churches in the township, and now he is to give all his time to evangelistic work.

The permanence of the evening congregation at the First Church, Saginaw, under the ministry of Dr. G. R. Wallace, is phenomenal, this being the fourth year during which folding chairs have often to be placed in the aisles after a thousand people are in the church. Considerable interest has been aroused by sermons preached on these subjects: Is Life a Delusion? Does Religion Pay in This Life? Does Leading a Moral Life Make Religion Unnecessary? Is it a Duty or a Folly to Be Unfashionable? Some Mistakes of the Churches and Has the Human Race Outgrown the Church?

#### THE WEST.

##### Iowa.

The church at Rodney, organized last April with eight members, dedicated a house of worship, Oct. 22, costing a little more than \$2,200. Nearly half of this amount was raised at the services and the house was dedicated free from debt. Secretary Douglass preached the sermon. This is the only church building in the village and is forty-four by fifty-four feet, with two entrances, a lecture-room and small study. Mr. R. K. Stetson of Chicago Seminary has supplied the church for six months. With the dedication and a series of gospel meetings, assisted by Rev. R. W. Jamison, he closes his summer's work. There have been a number of hopeful conversions and the meetings are still in progress.

The Central Association met at Green Mountain Oct. 17, 18. The sermon was preached by Rev. C. R. Gale, late of Fitchburg, Mass. Five of our six missionary societies were represented. Mrs. T. O. Douglass and Mrs. C. R. Gale made addresses. Several timely topics were discussed, one of special interest being, Why is Conversion Less Demonstrative Than Formerly?

Among new plans for the First Church, Cedar Rapids, is a Brotherhood of Personal Workers

among the men, also a prayer meeting committee and short addresses in the prayer meetings by representatives of the city charities and evangelistic agencies. The pastor, Rev. G. R. Dickinson, has preached a series of sermons suggested by Dr. Strong's New Era and another series on Missionary Heroes.

#### Kansas.

General Missionary Bishop has been exploring Dickinson, Chase and Morris Counties, carefully gathering and tabulating the religious work done in them, visiting some pastorless Congregational churches and opening the way for new work where needed. As a result already services have been resumed in one pastorless church, a Sunday school established in another and a field including three pastorless churches will probably soon have a pastor—all of these arrangements being made on a self-supporting basis.

The Hill City church has only seven members, but, though pastorless, they are spiritually zealous, holding a flourishing Sunday school and fraternally co-operating with other denominations in town. The place is a frontier county seat with 300 inhabitants at present, and our church was the first one organized in it.

Although yoking of churches has been necessary to an unusual degree on the frontier, owing to failure of crops, yet nearly all of the churches there are supplied with regular services and pastoral care.

#### Oklahoma.

The State Association met at Chandler Oct. 17, 18. Rev. Samuel Richards, D. D., preached the opening sermon. On account of the distance from a railroad—forty-five miles—the attendance was not so large as usual. Two new churches in the Cherokee Strip were reported by letter and received into the association—Perry, Rev. R. T. Marlow, pastor, and Pond Creek, Rev. W. C. McCune, pastor. Mr. McCune was also received on letter from Neosho Presbytery, Kan. More churches have been organized in the strip but only two reported. Two colored ministers, trained in the schools of the A. M. A., Rev. T. J. Austin and Rev. R. J. Holloway, were admitted to the association and also the colored church of Langston City. There was one colored church before—the United of Guthrie. Fred C. Wellman, a middler of Chicago Seminary, who is supplying the Perkins church very acceptably, was approved to preach.

A missionary has begun work in Pawnee City, a town only a month old, and a Sunday school has been organized. There will be a church in the near future. A second-hand organ, a church bell and song-books are needed at once. Rev. C. C. Hembree should be addressed in regard to the matter.—Rev. Alfred Connet, who has been at work in the strip since its opening, needs 100 copies of Gospel Hymns. His address is Alva.

#### South Dakota.

The churches at Willow Lake and Pitrodie will be yoked now that the students in charge have returned to the seminary. A house of worship, costing \$1,200, was built during the summer at Pitrodie.—Parsonages have been built at Emery and Henry.—"Father" Seecombe has been assisted by his son in caring for the four preaching points on his field at Springfield.

#### PACIFIC COAST.

##### Oregon.

Plymouth Church, Portland, was started in 1868 as a mission of the First Church in an isolated district in the northern part of the city. It promised for a time to grow into usefulness, but elements out of harmony with Congregational polity came to dominate the rapidly increasing population, and so the church has had a feeble support. Meantime the property became valuable, and the church, unable to care for it, surrendered it to the State H. M. S. in trust. Another locality was selected farther north in an increasing population with no church in its immediate vicinity. The church building was moved thither, and a Sunday school begun, Oct. 1, with eighty-five in attendance, largely from the people in the vicinity. The new work will be known as the Irving Street Church.

A council was held at Milton, Oct. 15, to receive to fellowship a church of the United Brethren. The pastor, Rev. A. R. Old, became a Congregationalist about one year ago, and the church recently voted unanimously to follow him.

The church in Huntington has reduced its debt from \$320 to \$90; the membership of the Sunday school has nearly doubled, now being fifty-eight; the Y. P. S. C. E. is growing steadily; the prayer meeting is well sustained; a fine choir attracts to

the evening service. Besides the home work Pastor Smith has three preaching stations, at one of which a Sunday school of thirty-six members has been organized.

[By Telegraph.]

#### FROM CHICAGO.

The Congregational Club met Monday evening in Columbus Hall with a splendid attendance and ringing speeches by Rev. F. E. Clark, D. D., Joseph Cook and Rev. Drs. Josiah Strong and R. R. Meredith. They all urged "the forward movement of Chicago Congregationalism" and indorsed heartily the new plans of the seminary. FRANKLIN.

#### CHRISTIAN ENDEAVOR NOTES.

Attendance at the weekly church prayer meeting is stimulated by the Lynn Union by offering a banner to be held by the society showing the best record. The last society to receive the banner had an attendance of sixty-four per cent. for a period including the summer months.

Lord Aberdeen, Canada's new governor-general, Lady Aberdeen and two of their children were present at the Quebec Provincial Convention. An address to children was given by Lord Aberdeen. Sunday observance, the liquor traffic and Christian patriotism were prominent topics.

A missionary spirit pervaded the Pennsylvania Convention at Reading, and a strong address was that of Dr. Rose A. Bower, who had spent two years in Africa. The interest manifested in junior work is illustrated by the fact that 125 delegates pledged themselves to organize junior societies.

The Williston, Me., Society, the original society, has just received a most beautiful banner from the original society in Australia. Its affectionate greeting is worked in deep blue and scarlet velvet on a background of light blue satin and is as follows: "Greetings to those that love us in the faith. From Prahran Congregational Y. P. S. C. E." Its rare beauty, together with its rich Christian sentiment, will make it a choice souvenir.

Archimedes lifting the world with a Christian Endeavor lever was the appropriate device on the programs of the New York Convention since the convention was held at Syracuse. Rev. Gilbert Reid, missionary to China, appeared in his Chinese costume to speak on Christian Endeavor and missions. Nine thousand conversions among the societies of the State were reported for the past year. A pleasant feature of the convention was the interchange of greetings with the Commercial Travelers' Home Association of America, which was in session in the city at the same time.

At the New Jersey Convention the floating societies, the union for commercial travelers and the work among life-savers were represented by leaders in each of these lines. For the junior meeting there were ranged on the platform a company of 250 juniors from Trenton, led by Rev. F. B. Everitt. Different phases of Christian citizenship were emphasized by Rev. John L. Scudder, D. D., Rev. J. J. Pierson, president of the State Union, and Dr. Clark, president of the United Society. The societies represented fifteen denominations, and the denominational roll-call was very interesting.

To the board of trustees of the United Society there have lately been added Canon J. B. Richardson of London, Ont., Rev. J. M. Lowden of Boston, Prof. James Lewis Howe of Louisville, Ky., Rev. M. M. Binford of Richmond, Ind., and Rev. Rufus W. Miller, the founder of the Brotherhood of Andrew and Philip, of Hummelstown, Pa. These represent, respectively, the following denominations: the Episcopal Church of Canada, the Free Baptists, the Southern Presbyterians, the Friends and the Reformed Church in the United States.

#### WEEKLY REGISTER.

##### Calls.

BLOMFIELD, Stanley F., Olivet College, Mich., to Montreal.  
BRADFORD, Amory H., declines call to Westminster Chapel, London.  
BROWN, J. F., to Third Ch., Los Angeles, Cal. Accepts.  
BUSHEL, Jonas, to Port Angeles, Wn. Accepts.  
DUNLAP, George H., Derby Line, Vt., to East Concord, N. H. Accepts.  
ELLIOTT, Margaret R., Norrie, Wis., to Butternut and Field, Accepts.  
EVANS, Daniel A., Scranton, Pa., to Waterville, N. Y. Declines.  
FLINT, Elbert E., McPherson, Kan., to Kiowa.  
FULLER, Edgar R., New Smyrna, Fla., to Mt. Dora, Mass.  
HAVENS, Charles E., accepts call to Newton Highlands, Mass.  
HOLMES, Theodore J., accepts call to Hopkinton, Mass.  
KAUFMAN, William H., Milbank, S. D., to Centerville.  
KIDDER, Samuel T., Ashland, Wis., to Menasha. Accepts.



KINDRED, George, to Sultan City, Wn. Accepts.  
 LOCKHART, Burton W., Chicopee, Mass., to Franklin St. Ch., Manchester, N. H.  
 MORRIS, George, Avalon, Cal., to West End Ch., Los Angeles. Accepts.  
 NOYES, Edward M., Duluth, Minn., to Central Ch., James Plain, Mass.  
 PERRY, Truman S., Limerick, Me., to Orange Park, Fla. Accepts.  
 PRESTON, H. L., to Rico, Col. Accepts.  
 ROWLAND, John H., reconsiders and remains at New London, Wis.  
 SEWALL, John L., St. Louis, Mo., to Clyde Ch., Kansas City. Accepts.  
 SINCLAIR, C. E., to Dewitt, Io.  
 STEARNS, William F., to Marlboro, Mass.  
 STINSON, Martin L., to East Bloomfield, N. Y. Accepts.  
 TORREY, Joseph, Lynn, Mass., to Shirley. Accepts.  
 WALLACE, I. M., accepts call to Buffalo Park and Coll. Ave., Kan., where he has supplied.  
 WILTON, Richard T., withdraws acceptance of call to Third Ch., Chelsea, Mass.

**Ordinations and Installations.**

HARBER, Otis W., o. p. Oct. 24, Newtown, Ct. Sermon, Rev. T. B. McLeod, D. D.; other parts, Rev. Messrs. C. H. Smith, G. F. Prentiss and U. R. Palmer, D. D.  
 CRAWFORD, O. C., o. Oct. 26, Fifth Ch., Syracuse, N. Y.  
 CUBERAN, E., o. Oct. 8, Condon, Ore.  
 GREGORY, Herbert A., o. Oct. 21, Emery, S. D. Sermon, Rev. A. E. Gardner and W. J. Paske.  
 Messrs. C. M. Daley and W. H. Thrall.  
 GRIFFIS, William E., i. Oct. 23, Ithaca, N. Y.  
 HAAVIG, John C., i. Oct. 24, First Ch., Lynn, Mass. Sermon, Rev. Edmund Thomas, D. D.; other parts, Rev. Messrs. D. S. Clark, D. D., A. E. Dunning, A. W. Moore, F. E. Emrich and Walter Barton.  
 JEFFERIES, John, i. Oct. 14, Crawford, Neb. Sermon and prayer, Rev. John Fower; other parts, Rev. Messrs. N. E. Gardner and W. J. Paske.  
 LUNDQUIST, David, o. p. Oct. 28, Swedish Ch., Wal-  
 tham, Mass. Sermon, Rev. Peter Vincentius; other parts, Rev. Messrs. C. J. Lundquist, George Wiberg and R. F. Olson.  
 SMITH, William, i. Oct. 10, Huntington, Ore.  
 TROWER, William G., o. Oct. 24, Hancock, Minn. Sermon, Rev. H. P. Fisher; other parts, Rev. Messrs. James McAllister, J. G. Smith, W. F. Trussell and Mr. G. Newman.

**Resignations.**

ANDERSON, James A., West Ch., Portland, Me.  
 BUTLER, John H., Utica, Mich.  
 CHANEY, Lucian W., Medford, Minn.  
 DEYO, Charles L., Belding, Mich.  
 FERNER, John W., St. Louis Park, Minn.  
 LANGFORD, John C., Bridgewater, Vt.  
 MARTIN, Joel, Big Rapids, Mich.  
 PAUL, Benjamin F., Mound City, Ill.  
 SMITH, G. E., Edgewood and Strawberry Point, Io., to accept call to Oak Park, Minn.  
 WAITE, Henry R., Trinity Ch., Brooklyn, N. Y.

**Churches Organized.**

HARVEY, N. D., Oct. 12.  
 MILTON, Ore., recognized Oct. 13.  
 PERRY, Okl. Thirteen members.  
 FOND CREEK, Okl. Seventeen members.  
 SYRACUSE, N. Y., Fifth Ch., recognized Oct. 28. Twenty-nine members.

**Miscellaneous.**

BEADLEY, Nelson S., is supplying the church in Mitchell, S. D., but has not accepted the call as was reported.  
 COLWELL, John W., Barrington, R. I., was sent to the World's Fair by his people.  
 COUSINS, Edgar M., was given a fine bookcase at the farewell reception at Cumberland Mills, Me., and Mrs. Cousins a set of silver spoons.  
 HALL, R. B., will supply the church in Oacoma, S. D., for six months.  
 JACOBUS, Melancthon W., of Hartford Seminary, has received the degree of D. D. from Lafayette College.  
 LYMAN, E. F., will act as pastor of the church in Meck-  
 ling, S. D., until spring.  
 McROBERTS, Thomas R., pastor of Smith Memorial Ch., Grand Rapids, Mich., will supply the church in Grandville, Mich. Mr. McRoberts was given a week at the World's Fair by his church.  
 MERRILL, Truman A., will spend the winter with his daughters in Malden, Mass.  
 PLUMLEY, Gardner S., Greenfield Hill, Ct., suffered a shock while preaching Oct. 13. He has rallied considerably since.

**OTHER CHRISTIAN WORK.**

Rev. Dr. Benjamin Labaree, Andover, '59, for thirty years a missionary in Persia and a translator of the Bible into Syriac, has been appointed recording secretary of the Presbyterian Board of Foreign Missions, to succeed the late Dr. Arthur Mitchell.

The death of Rev. Dr. Benjamin Griffith will be a severe loss to the Baptist Publication Society, of which he has been corresponding secretary for thirty-five years. That society is more indebted to him for its enlargement and prosperity than to any other man. He died, Oct. 24, in Philadelphia.

A National Reform Convention has been called to meet in the First United Presbyterian Church, Allegheny, Pa., Nov. 14-16. It is signed by many prominent men of different denominations. The program is to cover the chief practical questions of the day, giving special emphasis to the Sabbath question, but the public school, marriage and divorce laws, Chinese, immigration, liquor traffic and other kindred topics are to have attention.

In accordance with a custom which was inaugurated more than a quarter of a century ago, and has been fruitful to a marked degree in spiritual blessings, the second Sunday in November, and the week following, will be observed as a season of special prayer and thanksgiving by Y. M. C. Associations throughout the world. The financial depression and the discouragement which follows from multitudes being out of work give more pertinence than ever to this call.

During the six months that ended Sept. 1, 175 colporters of the American Tract Society labored in thirty-three States and in Canada. They visited

78,651 families, in 57,124 of which they engaged the persons in religious conversation or prayer; sold and gave away 53,090 volumes of Christian literature; addressed 2,824 meetings; found 6,555 families destitute of all religious books except the Bible and 5,195 families without the Bible. They visited 11,892 Roman Catholic families and found 16,110 Protestant families who rarely ever attend evangelical preaching.

For several years the American Institute of Sacred Literature, of which President Harper of Chicago University is principal, has maintained with remarkable success correspondence courses in Hebrew, New Testament Greek and the English Bible, the benefits of which have been shared by persons all over the world. It is now proposed to widen the scope of this movement by establishing a course of study for young people's societies, embracing four years of work and requiring but fifteen minutes a day and no books save a Revised Version of the Bible and a small dictionary. The cost, fifty cents a year, covers specific directions and the oversight of competent instructors. The work can be carried on by individuals separately or in groups.

The People's Church of Boston (Methodist) has had a hard struggle for existence. Standing in a region of the city, at the South End, largely occupied by boarding houses, it is surrounded by a population numerous enough to make a great audience yet difficult to interest permanently in church attendance. But the promoters of this enterprise are greatly encouraged by the coming of Rev. Dr. J. B. Brady of Newark, N. J., to be their pastor and believe that his rare popular gifts as a preacher promise great success for the church. A large audience attended a reception given to Dr. and Mrs. Brady Wednesday evening, Oct. 23, at which addresses were made by Drs. C. H. Parkhurst, W. W. Ramsay and G. A. Chadbourne of the Methodists, E. Winchester Donald of Trinity Church, Episcopal, Dr. George C. Lorimer, Baptist, and A. E. Dunning, Congregationalist. Hearty sympathy and interest in the enterprise by these sister denominations was assured to Dr. Brady and to the People's Church.

**WOMAN'S HOME MISSIONARY ASSOCIATION.**

Nothing was lacking to make the fourteenth annual meeting of this association, held in Union Church, Boston, Oct. 23, a decided success. There were large audiences, wide-awake speakers, well-written reports full of cheer and encouragement and a thank offering, which was evidently not affected by the hard times. The one dark cloud was caused by the illness of Miss Nathalie Lord, the devoted home secretary of the association, who on this account has been obliged to resign her position. She was, however, chosen as one of the vice-presidents. Mrs. C. L. Goodell, the president, was in the chair. The board of directors presented their report through Miss Anna A. Pickens, while the report of the auxiliaries was compiled and read by Mrs. J. L. Hill.

Special effort has been directed toward the formation of new auxiliaries during the past year, and sixteen are reported. The formation of neighborhood alliances has been successful in the Berkshire North and Essex North branches. The association has never before raised so much money for missionary purposes as in the past year. The report of the treasurer, Miss Sarah K. Burgess, showed receipts of \$24,155, while clothing to the value of over \$32,000 has been sent West and South. Missionaries have been supported through five of the seven societies, and Mrs. Hill said she looked forward to doing home missionary work in the Sandwich Islands, as well as among the mountain whites, negroes, Indians and foreigners in the United States.

The election of officers resulted in few changes. Mrs. Goodell still retains the office of president, but Miss Pickens is chosen to take the place of Miss Lord and there are a few minor changes.

Mrs. S. B. Kellogg of St. Louis brought greetings from the Western sisters and described methods of work in the West. But the address of the morning was that of a missionary

from the field, Rev. J. T. Nichols of the Yale Washington band. He gave details of his own work in the little hamlet of Patalia, which, although it contains only 200 people, is the center of a large community, making his parish as large as Berkshire County. The little church of sixteen members which he found there three years ago has awakened to a new life, and he is beginning already to reach out into the country districts.

It was impossible not to feel enthusiastic after listening to the inspiring addresses of the afternoon speakers. Mrs. G. M. Boynton told a touching story of a devoted husband and wife who, though lacking money, education or special attractiveness, yet have a supreme love for their fellowmen in their hearts and are preaching the gospel effectively to the lumbermen of Oregon; while Rev. A. A. Berle of Brighton related some personal experiences of work in Southwestern Missouri and in the lumber camps of Wisconsin, closing with an earnest plea for the work among foreigners. The thank-offering service, led by Mrs. Goodell, was impressive and fruitful, adding the large contribution of \$581.91 to the treasury.

**INTER-SEMINARY MISSIONARY ALLIANCE.**

The American Inter-Seminary Alliance held its fourteenth annual convention in New Haven, Oct. 26-29, in the United Church, Rev. T. T. Munger, D. D., pastor. More than 170 delegates, representing thirty-one seminaries and a dozen denominations, were in attendance. They came not only from New England, but from the South and West.

At the opening session, Thursday afternoon, Rev. S. L. Baldwin, D. D., secretary of the Methodist Episcopal Board of Missions, spoke on The Missionary Outlook, after which a reception was given the visitors in the Church of the Redeemer, Rev. W. L. Phillips, D. D., pastor. In the evening Prof. G. B. Stevens and Dr. Munger gave brief addresses of welcome, the former in behalf of the seminary, the latter of the city churches. Both spoke incidentally of the non-sectarian character of Yale divinity school, where men might study for years without the professors or students knowing, except by accident, to what denominations they belonged. The chief address of the evening was by Rt. Rev. A. M. Randolph, Bishop of Southern Virginia. Christian unity in spirit if not in form was the burden of his theme.

On Friday morning a paper on Missions, the Bond of Unity in the Church, was read by Mr. C. Noss of Lancaster Reformed Theological Seminary. Mr. B. S. Gilman of Andover spoke on the Problem of the Country Church. Concerted action on the part of the churches of a district was advocated as a partial solution of the problem. Mr. V. C. Harrington of Andover opened the discussion of this subject. In the afternoon Mr. J. H. Kobayashi of the Cambridge Episcopal School read an excellent paper on the Evangelization of Japan. Rev. R. A. Hume and Rev. G. H. Hubbard spoke impressively of the needs of India and China. The address in the evening was by Rev. A. J. Gordon, D. D., of Boston. He advocated an increased dependence upon the Holy Spirit in missions and expressed his conviction that a return to apostolic methods would be followed by the same apostolic signs.

The first paper Saturday morning was on the subject Medical Missions, and was given by Mr. E. A. Read of Chicago University. Rev. Charles F. Goss, assistant pastor of the Madison Avenue Presbyterian Church, New York, gave a vigorous address. He urged the students to seek the hardest field, and warned them not to be enervated by the ease of seminary life. Youth is the time for heroism. Strike out for yourselves, like the members of any other profession. Mr. L. D. Wishard, for-

sign secretary of the International Y. M. C. A., gave a sketch of the Student Volunteer Movement. At the afternoon session a thoughtful paper entitled *St. Paul, the Great Missionary*, was read by Mr. J. T. Spangler of Dayton, O. Miss Mary E. Remington gave an interesting account of her work in the Oak Street Mission, New Haven, and Mr. R. E. Speer, secretary of the Presbyterian Board of Missions, delivered a most impassioned address on the World for Christ in This Generation. In the evening Rev. H. P. Beach gave a very practical talk on the satisfaction of a missionary's life, despite its trials, citing cases of Christian devotion which had come under his own observation in China, such as he had never seen equaled in our own land. Mr. Wishard spoke of the strong organization and intense enthusiasm for Christian work which exist among the students in Japan.

Several of the delegates spoke in the churches Sunday at the request of the pastors. Four addresses were given at the afternoon session. President H. Kozaki, who is the successor of Joseph Neesima at Doshisha University and who is taking a special course of study at Yale, spoke of the work done in his university and the necessity of counteracting the forces of infidelity in Japan. Mr. W. W. Wallace of the Yale Divinity School, who has been for four years in Ceylon, told of his life on that island, and Mr. Hume and Mr. Beach spoke further of the great need of missionary effort. At the closing meeting Sunday evening, Rev. W. S. Rainsford, D. D., of St. George's Church, New York, preached a soul-stirring sermon from the text, "Ye shall know the truth, and the truth shall make you free." No one, he said, can fail to see a great falling off of belief in the visible forms of Christianity, but never was there more genuine faith, never more earnest truth-seeking than today. In closing he spoke of the grandeur of the Christian ministry and its great responsibilities. The alliance will meet next year with the Wittenberg Lutheran Seminary, Springfield, O.

### COLLEGE WOMEN'S SETTLEMENTS.

A meeting to describe the work of the college settlements in New York, Philadelphia and Boston and open to subscribers and other invited guests was held in Chickering Hall last Monday. Addresses were made by Mrs. Adaline E. Thompson, president of the College Settlements Association, Professors Vida Scudder and M. A. Knox of Wellesley, Misses Dudley and Shapleigh and others. Prof. Katharine Coman of Wellesley presided and also read an able paper by Miss Cheever, one of the residents of the Denison House.

Mrs. Thompson referred to Emerson's pithy apologue that, "In the beginning the gods divided man into men, in order that he might be more helpful to himself." This might be the motto of settlement work. She presented a report of the New York settlement, whose work this winter is to be more directly along educational lines and which supports a co-operative dairy, the only co-operative store in New York. The outlook from the oldest settlement is most encouraging.

In the Philadelphia settlement the main features of the work have been a savings bank, the St. Mary's Street Library, street drill for boys, church concerts by members of up-town choirs, sewing club for women, where work is given out to be made, etc. With the co-operation of the city authorities the sanitary condition of the neighborhood has been improved.

The Boston settlement is the youngest of all and its work so far has been simply to get acquainted with and learn the needs of the locality. In connection with other workers it has supported the extension of evening schools, an art exhibit, a vacation school, a flower mission, summer vacations, etc., and is ready to

co-operate with labor leaders and others in securing public baths and other measures of civic reform, including any step toward municipal employment of the unemployed which may be rendered necessary by the present distress. A special report on fellowship work was read by Miss Shapleigh, holder of a fellowship for 1892-3. Miss Shapleigh made a study of the food of the poor in Philadelphia—whether or no they market to advantage—and prepared twenty-five dietaries. She experimented on four small poorly-fed colored children, who showed marked improvement on a dietary of cheap but nourishing food, the cost of which was about ten cents a day apiece.

### GLEANINGS FROM OUR MAIL BAG.

FREE OR PRACTICALLY FREE—WHICH?

In the *Congregationalist* of Sept. 21 "a young pastor" takes up the cudgel quite vigorously in favor of free pews. Your space is doubtless too valuable to be devoted to a rehearsal of all the arguments, *pro* and *con*, relative to this question, but I would like to draw attention to one or two points. There are free pews and free pews—by which I mean there are churches where the seats are all absolutely free, being neither owned nor rented by individuals, and there are other churches where a portion of the pews are owned and occupied by families who find it pleasanter to sit together in the same seats Sunday after Sunday than to take the chance of being separated or located in a new place each time; and other pews, and among the best, are owned by the church. The church to which I belong is one of this class and our seats are practically free. Certainly, all who come are promptly and cordially welcomed to good seats. "Young pastor" apparently makes no distinction between such churches as I have alluded to and those where strangers are not admitted, if there are any such, but vows that he will never be the pastor of a church that favors the "private ownership of pews," and asks you to wage warfare against the "obnoxious rental system."

These sentiments seem to me too sweeping and arbitrary. I think there is a "golden mean" and that no "cast-iron rule" can well be applied to all cases. Each individual church can best regulate the matter for itself. I have frequently attended church service in Chicago and other large cities and have invariably found a seat good enough for me. And I think if "a good seat in the gallery" was offered me and accepted in a Christlike spirit [Luke 14: 7-11] I should be likely to receive more benefit than if I became "disgusted" and went away in a rage.

AN OLD DEACON.

### Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

BOSTON MINISTERS' MEETING, Pilgrim Hall, Nov. 5, 10 A. M. Subject, Fellowship Meeting for Ministers. Led by the Boston pastors who are to co-operate in the proposed fellowship meetings for Boston.

THE LADIES' PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M. HOLLES ASSOCIATION, First Church, Nashua, N. H., Nov. 7, 10 A. M.

WOMAN'S BOARD OF MISSIONS.—A special meeting will be held in High Street Church, Portland, Me., on Wednesday and Thursday, Nov. 8 & 9. According to a vote at the annual meeting, in January, that meeting will be held as an experiment to help in the decision as to whether it may be best to change the time of the annual meeting of the board. It will be in all respects like an annual meeting, with the exception of certain legal action which must be taken at the usual time according to the constitution. The delegates' session will be held on Tuesday, Nov. 7, as usual. The ladies of Portland will be happy to entertain all delegates regularly appointed by the branches and missionaries, during the meeting. All such desiring entertainment are requested to send their names before Nov. 6 to Miss C. M. Dow, 714 Congress Street, Portland. To any delegates or others who may desire to secure board, suitable places at reasonable prices will be recommended on application to the address given above. Excursion tickets at reduced rates will be issued by the Boston & Maine Railroad from principal points on all divisions. Delegates will please ask for round-trip tickets to meeting of Woman's Board of Missions.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quinn, D. D., Congregational Library, 1 Somerset St., Boston.

### BENEVOLENT SOCIETIES.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House, Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited: Miss Sarah K. Burgess, Treasurer.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHU-

SETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—The Missionary Department employs Sunday school missionaries, organizes schools and aids those that are needy by gifts of Sunday school helps and other religious literature. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, in the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

AMERICAN EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago. Aids needy colleges and academies, also students for the ministry. Plants and sustains Christian schools in the Rocky Mountain region. Collegiate institutions recognized: Pacific University, Whitman, Yankton, Rollins, Fargo and Pomona.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittier, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct.

### FORM OF A BEQUEST.

I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December, 1871; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan library, and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

REV. ALEXANDER MCKENZIE, D. D., President.

GEORGE GOULD, Treasurer.

BARBARA S. SNOW, Corresponding Secretary, Congregational House, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1858. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Seaman's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. FRANK, President.

Rev. W. C. STITT, Secretary.

W. C. STUBBS, Treasurer.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 58, Boston. Post office address, Box 1632.

THE joints and muscles are so lubricated by Hood's Sarsaparilla that all rheumatism and stiffness soon disappears. Get only Hood's.

**Royal Baking Powder**  
Absolutely Pure

A cream of tartar baking powder  
Highest of all in leavening strength  
—Latest United States Government Food Report.

Royal Baking Powder Co.,  
106 Wall St., N. Y.



## EDUCATION.

— Rev. Dr. S. W. Dike is lecturing on social problems before the students of Lasell Seminary.

— Dublin University announces that hereafter the junior fellowship of the university will be open to female and male students on the same conditions.

— The Rust American archaeological collection, unsurpassed by none and worth \$15,000, has just been presented to Beloit College by Mr. F. G. Logan, trustee of the college.

— At a recent meeting of the students and teachers of the Tuskegee Normal and Industrial Institute, Principal B. T. Washington spoke of the hard struggle that the school would have in carrying on its work for the year, owing to the financial depression, and of the necessity of each teacher and student doing his best to lighten expenses. Without suggestion one teacher said that he would give \$5 each month during the year, then a student gave \$5, and this kindled enthusiasm that spread among the large body of teachers and students and in a few minutes they gave in cash and pledges \$558.75. One teacher, whose salary for the year is but \$350, gave \$50. One student, a carpenter, who had been especially fortunate in securing paying work at his trade during the summer, gave \$20.

— Another Ohio man has been called to the front in the election of Prof. Charles G. Fairchild of Oberlin to the presidency of Rollins College, Winter Park, Fla. The college has more than held its own during the two years' administration of Prof. J. H. Ford as acting president, who has admirably filled his place, though refusing to allow the trustees to make his office permanent, and now returns contentedly to his Greek professorship. The college is happy, also, in retaining the services of ex-President E. P. Hooker, D. D., as the college pastor. President Fairchild is supported by a strong faculty and, all things considered, an admirable equipment. Any students in college or preparatory studies, either young women or young men, who because of weak lungs or bronchial troubles are unable to endure a Northern winter can find under the genial skies of Florida excellent teachers and comfortable lodging and board without increase of expense. Rollins maintains a high standard of scholarship and is thoroughly imbued with the New England spirit.

— Amherst has an entering class of 139, the largest in the history of the college. For the first time there are over 400 (426) students in the institution. Boarding and lodging accommodations threatened to give out, and it proved that the renovation of North College the present summer and the enlargement of Hitchcock dining hall were accomplished just in time. Rev. Dr. John E. Tuttle, the new college pastor, is already felt as a power for good. The Bible study of the college has been reorganized and is being conducted more systematically than for some years past. The spacious and handsome new laboratory building approaches completion, but cannot be ready for use the present term. It will give a decided impulse to scientific study in Amherst, where it has always flourished even with inferior equipment. The new scientific course attracts some students, but the friends of the "humanities" rejoice that less than one-third of the new class enter the scientific course. The venerable Dr. W. S. Tyler, although no longer connected with the college, is a familiar figure in town and is actively at work on the continuation of his history of the college, which as published ends at 1871, the close of its first half-century.

— The new year at Colorado College has opened with vigor and enthusiasm. The financial situation in the State during the summer was so critical that it was feared that it

would materially reduce the number of students, but this unpleasant anticipation has not been realized. There are more students in the college than at the same time last year. The wide range of territory from which they have come is especially gratifying. It is becoming known far and wide that there is a college in Colorado Springs—a city far-famed as a health resort—that is doing work of the same grade as the best Eastern colleges, and that in it students can continue their studies and at the same time build up depleted physical vigor. Ten States are represented this year. The new library, the gift of Mr. N. P. Coburn of Newton, Mass., is fast approaching completion. It is by far the finest of the college buildings. Its architects and contractor are Bostonians. The college Y. M. C. A. and Y. W. C. A. are taking hold of religious work with much earnestness. No student can come to the college without feeling the power of its Christian influence.

## BIOGRAPHICAL.

J. C. PRICE, D. D.

Dr. Price died at Salisbury, N. C., Oct. 25. He was thirty-nine years of age. His father was a slave and he was a negro of unmixed blood. He learned to read at eleven years of age, taught his first school at seventeen and graduated from Lincoln University at the head of his class at twenty-five. He was a delegate to the Methodist Ecumenical Council in London in 1881, and remained in England for about a year, where he gave a number of lectures and secured about \$10,000 for Livingstone College, of which, on his return to this country, he was chosen president. He was the first colored minister who preached in the pulpit of Plymouth Church, Brooklyn, at Mr. Beecher's invitation. He also preached for Mr. Spurgeon in London. He was a remarkably eloquent orator and an able and earnest representative of his race. He belonged in the Methodist Church but he numbered many friends beyond the bounds of his denomination and gathered from them many gifts for the institution over which he presided. He often addressed Congregational clubs and was always welcomed by eager listeners.

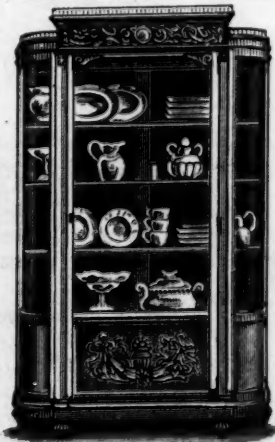
Any church about to change its Sunday school library or having books to dispose of will do the Plymouth Congregational missionary Sunday school a favor by corresponding with W. G. Kenerson, Kansas City, Mo.

## Marriages.

(The charge for marriage notices is twenty-five cents.)

BISHOP—BALDWIN—At Woodbridge, Ct., Oct. 25, by Rev. B. P. Marvin, G. Halsted Bishop of New Haven to Mrs. Nellie E. Baldwin, daughter of Mr. Lewis Hitchcock of Woodbridge.

HILL—VAN GINKLE—Oct. 18, Rev. Virgil B. Hill, pastor of the Moriah Church of Des Moines, Io., to Edith Van Ginkle.



## Columbian Cabinet.

More potent than the compositions of your cordon bleu is the display of your china and glass in such an art cabinet as this, on shelves backed by French plate mirrors, sending the prismatic reflections of rainbow-hued crystals among the delicate colors of Minton and Spode.

The engraving shows one of our new 1893 designs, which is already very popular.

Lowest prices in Boston.

JUST ISSUED.—General Catalogue for 1894. Square octavo, 288 pages, 300 illustrations. Sent to any address on receipt of five 2-cent stamps for postage.

**Paine's Furniture Company,**  
48 CANAL STREET { South Side Boston & Maine Depot.

HOWES—HOWARD—At Christ Episcopal Church, Hyde Park, Oct. 25, by Rev. S. G. Babcock, Alfred E. Howes and Lucy Wellington Howard.

## Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

BATES—In Roxbury, Oct. 16, Mrs. Elizabeth C. Bates, aged 85 yrs.

BREED—In Ann Arbor, Mich., Sept. 29, Amelia E., wife of Rev. S. D. Breed.

CARPENTER—In Southbridge, Oct. 14, Charles L. Carpenter, aged 79 yrs., 4 mos.

DOW—In Deering, Me., Oct. 13, Deacon Hiram H. Dow, the last of the original members of the First Church, Westbrook, Me., aged 83 yrs.

MEANS—In Dorchester, Oct. 28, Charlotte Abigail, wife of Rev. James H. Means, D. D.

THAYER—In Waterville, Me., Oct. 15, Mrs. Susan E. Thayer, one of the original members of the church in that town, aged 83 yrs.

WOODBURY—In Holliston, Oct. 21, Joseph E. Woodbury, deacon of the Congregational church, aged 66 yrs.

## MRS. CHARLOTTE HUMPHREY DICKINSON.

In Salem, Ore., Oct. 12, Mrs. Charlotte Humphrey Dickinson, widow of the late Rev. O. Dickinson, passed away, in her seventy-seventh year. Mrs. Dickinson was born in Victor, Ontario Co., N. Y., in 1817, and was married to Rev. O. Dickinson, in Gilead, Branch Co., Mich., Sept. 22, 1832. They sailed from New York on Nov. 13 of the same year for Portland, Ore., via Cape Horn, arriving at their destination March 4, 1833. They went at once to Salem, where Mr. Dickinson organized a Congregational church, the fourth in the then Territory of Oregon, of which he was pastor up to 1888. For the last twenty years of her life Mrs. Dickinson was a confirmed invalid.



Miss Lizzie May Davis

## "Nervous Prostration"

Was brought on by a very severe attack of the grip; had Cold Chills almost every day. What five doctors could not do, three bottles of Hood's Sarsaparilla have done for me. I am

## Hood's Sarsaparilla Cures

now well and I believe I should not now be alive if it were not for Hood's Sarsaparilla. Miss LIZZIE MAY DAVIS, Haverhill, Mass.  
N. B. Be sure to get Hood's Sarsaparilla.

Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.

### THE BUSINESS OUTLOOK.

Within a week the business outlook has undergone a radical change. A compromise on the silver bill, which was execrable for many reasons yet which might have been endured, has been defeated without even reaching a vote, and the wish of the people for unconditional repeal and assertion of the rights of the majority has been respected. Within a day or two this repeal measure will have become law. Its passage means not alone the stoppage of a bad law; it is a pledge of action and of action on the right lines on other questions.

The stock market has responded to the improved Washington news with a great boom. The enormous accumulations of money at the financial centers, hitherto available chiefly on call, have been unlocked for the time accommodations required by the business world. Confidence in long-time business operations has revived. Prices of commodities have been stimulated. In every section of country but that where protected manufacturing is the chief industry a speedy recovery of trade is expected. The pending of tariff legislation will, of course, retard the movement of goods the price of which may be affected by a change in duties. But even in this respect the outlook for early legislation is good and business needs only to know what to expect when it can be relied on to quickly recuperate.

The fact that the print cloth mills at Fall River have a somewhat better outlook is most encouraging, for this mill business is closely watched for indications of the trend of trade. For the past week these mills have delivered on sale a considerable quantity of goods in excess of their product. It is to be hoped that this week may not be an isolated example in this respect, but that the better movement may continue and prove to be a forerunner of revival on all hands.

The stock markets have been very lively in two directions. First, there has been an increased demand for such investment stocks as Boston & Albany, Pullman Palace Car, New York Central, Delaware, Lackawanna & Western and high grade bonds; second, there has been a remarkable outburst of speculation on the part of the public, extending to nearly all classes of stocks. Speculation has its uses. The inference to be drawn from it at the moment is the hopeful, buoyant way in which the moneyed public views the outlook for a few months ahead, for speculation now is trying to forecast the conditions which will prevail next spring. Cheap and abundant money stimulates the investment demand for the better class of securities.

### CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with the *Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

The Century Magazine.....	\$3.60
Harper's Magazine.....	3.25
Atlantic Monthly.....	3.25
Scribner's Magazine.....	2.50
Review of Reviews.....	2.35
American Agriculturist.....	1.15
Harper's Weekly.....	3.25
Bazar.....	3.25
Public Opinion.....	2.50
Harper's Young People.....	1.60
St. Nicholas.....	2.60
Our Little Ones.....	1.30

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

A NOVELTY to some people who are not at present familiar with its value, but our friends have been using it for thirty years and regard the Gail Borden Eagle Brand Condensed Milk as a household necessity. Sold by Grocers and Druggists.

**CONGESTION OF THE LUNGS.**—Dr. F. K. Spofford, Boston, Mass., writes: "About 25 years ago I was laid aside for nearly eight weeks with a severe cold and congestion of the lungs, and was nearly discouraged, when I providentially came across Adamson's Botanic Balsam. In a short time I found myself completely cured. Since that time I have used it with universal success in my practice."

**ONE WAY OR THE OTHER.**—The American woman is too apt to rush into extreme extravagance or extreme economy. They are the two poles of American folly. The only safe course is the middle ground of common sense, which is well represented in furniture by the "Columbian cabinet" described in another column by Paine's Furniture Co.

### Financial.

**8% FIRST GOLD MORTGAGES** City and Farm Loans  
Send for References. *HIGHEST SAFE INTEREST*  
Address, TACOMA INVESTMENT CO., TACOMA, WASH.

**8% Guaranteed or Full-Paid Stock. 8%**

Assets consist of first mortgages on improved Iowa real estate amounting to \$623,221.00. Interest income exceeds \$5,500.00 monthly. No 8 per cent. investment in Iowa offers equal assurance of safety.

\$15,000.00 cash dividends paid July 15, by draft on Chemical National Bank, our New York depository. Send for our last report.

**Iowa National Building & Loan Association,**  
DES MOINES, IOWA.

### DEFAULTED MORTGAGES

—IN—  
**DENVER and COLORADO.**

OUR SERVICES are offered to those who hold mortgages made by insolvent Investment Companies and to those who are dissatisfied with their present representatives.

We attend to the collection of principal and interest of mortgages negotiated on property in this city and State, care for real property, collect rents, pay taxes, and in general do and perform such things as will best protect and advance the interests of clients.

We can furnish references in most parts of the East. Where the amount involved warrants it we will make an indemnity bond if desired.

Our wide experience in these matters, our knowledge of real estate values, and our extensive acquaintance in all parts of the State, enable us to render most efficient service for a moderate charge.

We solicit correspondence.

THE CENTRAL TRUST CO., Denver, Colorado.

### Go South.

If for health or other purpose you seek a milder climate, go to Pomona, Tenn. It's not a town, but a quiet country neighborhood on the top shelf of Cumberland Plateau. Congregational church, school, store and plenty of good neighbors. For particulars write to **POMONA LAND AND FRUIT COMPANY, Pomona, Tenn.**

## "How Shall I Invest My Money?"



Our little book is sent free. It will help you whether you have little or much.

## The Provident Trust Co.

43 Milk Street, Boston, Mass.

Please mention the *Congregationalist*.

### Railroads and Excursions.

**HOLY LAND EXCURSIONS \$700.**

Leave New York January 16, February 17, 1894.  
H. GAZE & SONS, 201 Washington St., Boston (Est. 1844),  
Official Ticket Agents for Boston & Albany R.R., etc.

**TO CALIFORNIA AND THE WORLD'S FAIR.**  
PERSONALLY CONDUCTED EXCURSIONS.  
WRITE FOR PARTICULARS.  
JUDSON & CO. 227 Washington St. Boston.

## DR. STRONG'S SANITARIUM,

Saratoga Springs, New York.

A popular resort for health, change, rest or recreation all the year. Elevator, electric bells, steam, open fireplaces, sun-parlor and promenade on the roof. Suites of rooms with baths. Massage, Electricity, all baths and all remedial agents. New Turkish and Russian baths. Send for illustrated circular.

## ST. DENIS HOTEL

Broadway and Eleventh St.

Opposite Grace Church, NEW YORK.

The most centrally located hotel in the city, conducted on the European plan, at moderate prices. Recently enlarged by a new and handsome addition that doubles its former capacity. The new **DINING ROOM** is one of the finest specimens of Colonial Decoration in this country.

WILLIAM TAYLOR.

# SAINT PAUL



# MINNEAPOLIS

**The North-Western Limited**

Solid Vestibuled Train of Palace Sleeping Cars, Compartment Sleeping Cars, Buffet Smoking and Library Cars, and Superb Dining Cars.

Perfect Track and Equipment.

**3 DAILY TRAINS, CHICAGO to ST. PAUL and MINNEAPOLIS.**

offices, Chicago & North-Western Ry.

208 Clark St., Chicago.  
423 Broadway, New York  
5 State St., Boston, Mass.



## AN UPRISING FOR TEMPERANCE IN CANADA.

The present temperance agitation in Ontario is of wider interest than the province itself or even Canada. Ontario, with its two millions of population, is the most populous and most enlightened province in the Dominion. There is already an act on the statute-book prohibiting the sale of tobacco and other narcotics to minors and its use by them, while another forbids their presence in the streets of towns and cities later than nine o'clock. Toronto, the provincial capital, is said to observe Sunday better than any other American city. A few weeks ago a by-law legalizing the running of street cars on Sunday was voted down.

About a year ago the Ontario government was assailed by an avalanche of petitions requesting the enactment of a prohibitory law. The reply of the government was a submitting of the question to the people by appointing a plebiscite to be taken at the time of the municipal elections in January next. Provision was also made for a test case before the courts to settle the question of jurisdiction, as the power of the province to pass a law prohibiting the liquor traffic has been questioned. The advocates of prohibition are making strenuous efforts to win in the struggle while they are being watched by the other provinces with the keenest interest. If Ontario votes for prohibition there will certainly be a majority in its favor throughout Canada. But the end is not yet. A week or two ago a great meeting was held in Toronto, presided over by the mayor, to organize the temperance vote. This meeting was pronounced by the daily press to be the most important ever held in Canada on this issue. The temperance ranks were sadly divided on the merits of a plebiscite but here friend and foe alike pledged themselves to do their best to make it a success, joining hand to hand in the combat.

A central committee has been appointed to arrange for the distribution of literature and speakers. Every county is being organized and public meetings are being held in almost every municipality. Special attention is being directed to doubtful localities. The pulpit is lending its aid, as most of the clergy are in favor of prohibition. The press is also sympathetic or neutral. Only one Toronto daily has espoused the liquor cause. As a large part of the province rejected the Scott act a few years ago a strong element of uncertainty exists as to the result. The liquor party will not willingly give up the ghost, yet the friends of temperance are anticipating a large majority.

J. M.

## HOME MISSIONARY FUND.

In connection with the renewals of subscriptions, many of our readers are accustomed to send contributions toward The Home Missionary Fund, thereby enabling us to supply many pastors with the *Congregationalist* who could not otherwise afford to take it. Hard times West, as well as East, will make this fund more necessary than ever before, and we therefore suggest that liberal and prompt contributions be made to it.

Such letters as the one which we print below show how much this service in behalf of our earnest workers on the frontier is appreciated by them:

Oct. 11.

I enjoy the pleasure of reading your paper, through the kindness of some Christian friend whom I do not know, but whom God knows. He, the giver of all good, knows what a help, what profit and pleasure, I have in the *Congregationalist*. It is such a pleasant thing to read "the news," first-rate, not second or third, to know that the paper has been sent direct from the publishers, that the bright, strong articles are fresh from the mint; that the helps (and splendid helps they are) are for next Sunday, next prayer meeting, not last week or last month. Only a home missionary can appreciate the glorious luxury of reading a real, new *Congregationalist* - ah! Please thank my particular friend, "our mutual friend," for sending the *Congregationalist* to your admirer and fellow-worker.

Miss E. G. King, Providence, R. I. \$2.00  
Rev. J. F. Smith, Lowell, Ind. 2.00  
S. B. Capen, Boston 3.00  
Mrs. H. G. Noyes, Oakland, Cal. 2.00



"LITTLE RED RIDING HOOD."



"BAA-LAMB."

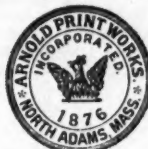


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"THE OWL."

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"BOW-WOW" AND LITTLE BOW-WOW.



"BUNNY."



"JOCKO."



"TATTERS."

In addition to the TABBY CAT AND KITTENS, which we are still making, we are bringing out something new for the little ones this year. These illustrations will show you what they are; so perfectly made that you would think they were alive. They are printed on cloth, life size, in colors, with directions for cutting out, sewing together and stuffing with cotton, using a piece of pasteboard to make them flat at the bottom. Any child that can sew can do it. For sale by your dry goods dealer. If he does not have them show him this advertisement and ask him to get you some. DO NOT SEND TO US AS WE HAVE NONE AT RETAIL. Arnold Print Works, North Adams, Massachusetts.



PAT. DEC. 30, '90

## OVER 120,000 SOLD. THE PARAGON PAT. FOLDING COIN PURSE.

The most roomy and least bulky purse made. Ask your dealer for it, or I will send you sample at following prices, postpaid:

	Morocco.	Calf.	Seal.
No. 5x holds \$4.00 in silver,	\$0.30	\$0.50	\$0.75
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Makes a very acceptable present to a gentleman or lady. Patentee and Sole Manufacturer, JAMES S. TOPHAM, 1231 Pennsylvania Ave., N. W., Washington, D. C. Please mention the *Congregationalist*.



PAT. DEC. 30, '90

# GLENWOOD RANGES AND HEATERS



FINEST IN THE WORLD.

TWO GOLD MEDALS.

## BOSTON MINISTERS' MEETING.

Church Finances was the subject discussed last Monday morning. Rev. R. B. Tobey discussed Current Expenses. He deprecated the raising of money by pew rentals or entertainments, claiming that success by the first method is fatal to a spirit of equality and by the second to spirituality. As a graduate of numerous finance committees who have sought out many inventions for raising funds, the speaker favored the weekly offering system as being Scriptural, businesslike and adapted to the present time, when there are more wage-earners than ever before who are paid at shorter intervals. Rev. W. H. G. Temple, in discussing the question of Benevolences, favored the Methodist plan of massing all the contributions for the year and then apportioning them among the different objects, allowing those who prefer to divide their own contributions to do so.

Our Lord God is like a printer who sets the letters backwards. We see and feel Him set the types here but we cannot read them. When we are printed off yonder in the life to come we shall read all clear and straightforward. Meantime we must have patience.—*Luther.*

## Subscribers' Column.

*Notices in this column, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Post office addresses of ministers twenty-five cents each.*

**The White City.**—An evening at the World's Fair, illustrated by a set of nearly 150 fine slides, by the aid of a calcium light. The subscriber gives lecture or illustrates for others. Terms surprisingly low. "D."

K. S. C. desires to find for a young woman a place in a private family, where she may assist in housework and where she may bring her child (aged six weeks) with her. References are desired and full particulars will be given. Address Mrs. J. T. Coolidge, Jr., 114 Beacon Street, Boston, Mass.

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will find  
*A Rich Display*  
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*Seal*  
+ other  
*High Grade Furs*  
in all the  
*Practicable Designs*  
of the present season,  
with perfection of  
*Fit and Finish.*  
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*Jackson & Co's*  
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Pieces of silver are inlaid in the back of the bowl and handle, then the article is plated entire. See that each article is stamped on the back of handle, "E. STERLING INLAID H.E." Ask your jeweler for them, or send for circular. Made only by  
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Course of study complete, thorough, Biblical and  
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Elective English Course. Term opens Sept. 21.  
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Sexes has special offer to student; free tuition; not  
run for profit. Must send stamp; name Cong. Oppor-  
tunity surprises you. No one need lack education.

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THE MISSES GRINNELL'S

Day School for Girls, 23 East 54th Street.  
Reopens Oct. 5. Primary, Academic and Collegiate  
Dept's. Special courses. Kindergarten. October 10.  
Fourteenth year.

BRADFORD ACADEMY, Bradford, Mass.  
SOCIAL REUNION.

A cordial invitation is extended to all former teachers  
and pupils of Bradford Academy to a reunion at the  
VENHOMES, Boston, WEDNESDAY, DECEMBER 6, 1893,  
from 2 to 5 P. M. Lunch at 3.30 o'clock, followed by  
addresses. Charge per plate, \$1.50. Husbands cordially  
invited. Apply for tickets before Nov. 18, to  
Miss M. C. BARSTOW, Bradford, Mass.

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the most eminent Ameri-  
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It is popular rather than technical. It is a  
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a dull page. It does not use padding; every  
line is valuable and worth reading. Illus-  
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universal satisfaction. Liberal plans for  
the future will insure in 1894 a better paper  
than ever. Subscription price, if paid in ad-  
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The paper FREE for the rest of 1893  
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The Congregationalist,

1 Somerset St., Boston.



# WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, OCT. 27.

The subject brought by the leader, Miss Lucy M. Fay of Lowell, was the manifestation of the Spirit of God as shown on the day of Pentecost and as it is experienced now in the hearts and lives of Christians. Miss Chamberlain of Turkey told of an Armenian girl who, while never having heard of anything better, yet longed for something to lead her out of the life she was living. At last she heard of the school at Sivas and without knowing what it was she asked her parents to let her go. When they persisted in refusing she ran away to the school, her mother cursing her as she went. She became an earnest and useful Christian worker.

A similar interesting experience of Rev. Mr. Chandler's in India was given by his daughter, Mrs. E. S. Hume, and another instance of the working of the Spirit was given by Mrs. Oramel Gulick of Japan, who said that the missionaries there often see most wonderful evidence of the Spirit's presence. Thus was brought vividly to mind the fact that the Holy Spirit works in different ways, sometimes by the written word, sometimes by the spoken message and again in His direct influence upon the heart, but always to the same end.

I believe that people will always go to church because they will always feel the need of it and the good of it. It will last, not because it is a custom or a duty, but because it satisfies an everlasting need of the soul.—James Freeman Clarke.

Learn to say "No"; it will be of more use to you than to be able to read Latin.—Spurgeon.

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### "The Congregationalist" ... SERVICES ...

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#### No. 1.

#### A SERVICE OF THANKSGIVING.

2d Edition Now Ready.

No. 2—A service commemorating the Pilgrims (Season of Forefathers' Day), issued 14 Nov. To follow: No. 3—A service for Christmas. No. 4—A service for the New Year.

#### THE CONGREGATIONALIST,

1 Somerset St., Boston.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN **THE CONGREGATIONALIST**.

### After the Honeymoon.

Their honeymoon was over,  
The timothy and clover  
In all the summer fields was  
turning brown.

'Twas morning, she sat sighing;  
Bedewed with dismal crying  
She puckered up her forehead  
in a frown.

Floors sadly needed scrubbing,  
Black kettles needed rubbing,  
Her castles in the air had  
toppled down.

When lo! a great magician transformed this sad condition,  
For Gold Dust Washing Powder's wide renown  
Induced this bride to buy it—as soon as she could try it  
No happier home existed in the town.

## Gold Dust Washing Powder

Sold everywhere. Cleans everything. Pleases everybody.

Made only by N. K. FAIRBANK & CO., Chicago,  
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## W. L. DOUGLAS \$3 SHOE For Gentlemen.

Best Calf Shoe in the World for the Price.

W. L. Douglas' name and price is stamped on the bottom before they leave the factory to protect you against high prices. Dealers who make the price on unstamped shoes to suit themselves, charge from \$4 to \$5 for shoes of the same quality as W. L. Douglas \$3.00 shoe. If you wish to get the best shoes in quality for your money it will pay you to examine W. L. Douglas Shoes when next in need. Sent by mail, Postage Free, when shoe dealers cannot supply you. Send for catalogue with full instructions how to order by mail.

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## Buffalo Lithia Water

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## Hot Springs

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Uric Acid Diathesis, Gout, Rheumatic  
Gout, Rheumatism, Bright's  
Disease and Calculi.

Dr. Algernon S. Garnett, *Surgeon (retired) U. S. Navy, Resident Physician Hot Springs, Ark., says:—"My experience in the use of BUFFALO LITHIA WATER is limited to the treatment of Gout, Rheumatism and that hybrid disease, 'Rheumatic Gout' (so-called), which is in contradistinction to the Rheumatoid Arthritis of Garrod.*

"I have had excellent results from this Water in these affections, both in my own person and in the treatment of patients for whom I have prescribed it. Of course the remedial agent is its contained Alkalies and their solvent properties.

"Hence it is a prophylactic as well as a remedy in Nephritic Colic and forming Calculi, when due to a redundancy of Lithic Acid."

Professor of Anatomy and Dr. Wm. B. Towles, *Materia Medica in the Medical Department of the University of Virginia, former Resident Physician, Hot Springs, Va., says:—"I feel no hesitancy whatever in saying that in Gout, Rheumatic Gout, Rheumatism, Stone in the Bladder, and in all Diseases of Uric Acid Diathesis, I know of no remedy at all comparable to BUFFALO LITHIA WATER.*

"Its effects are marked in causing a disappearance of Albumen from the urine. In a single case of Bright's Disease of the Kidneys I witnessed decided beneficial results from its use, and from its action in this case I should have great confidence in it as a remedy in certain stages of this disease."

Resident Physician, Hot Springs, Ark., *Surgeon (retired) U. S. Navy, says:—"BUFFALO LITHIA WATER, Spring No. 2, has signally demonstrated its remedial power in Gout, Rheumatic Gout, rheumatism, Uric Acid Gravel, and other maladies dependent upon the Uric Acid Diathesis.*

"It not only eliminates from the blood the deleterious agent before it crystallizes, but dissolves it in the form of Calculi, at least to a size that renders its passage along its ureters and urethra comparatively easy. Send twenty cases No. 2."

Resident Physician, Hot Springs, Arkansas, *says:—"Send me five cases BUFFALO LITHIA WATER, Spring No. 2. I have made use of this Water for Gout in my own person and prescribed it for patients similarly suffering, with the most decided beneficial results. I take great pleasure in advising Gouty patients to these Springs."*

Water for sale by all druggists.  
Pamphlets sent to any address.

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Agents for Boston:

S. S. PIERCE & CO.

DYSPEPSIA.—Its Nature, Causes, Prevention and Cure. What food to eat; what food to avoid. By JOHN H. McALVIN, Lowell, Mass. Mailed free.

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**CHURCH BELLS & PEALS**  
PUREST BELL METAL (COPPER AND TIN)  
Send for Price and Catalogue.  
McSHANE BELL FOUNDRY, BALTIMORE, MD

## RISIBLES.

In Sunderland in this State is a national park of much beauty in which is a wild, rocky amphitheater called the Devil's Cathedral and Pulpit. A Smith College professor and a friend were there one day not long ago when the latter mounted the pulpit and began to preach. "Is this the regular supply or an exchange?" asked the professor. Quick as thought came the reply, "An exchange, but the regular congregation!"

"I am afraid, Bobby," said his mother, "that when I tell your papa what a naughty boy you've been today he will punish you."

"Have you got to tell him?" asked Bobby, anxiously.

"O, yes, I shall tell him immediately after dinner."

The look of concern upon Bobby's face deepened until a bright thought struck him. "Well, ma," he said, "give him a better dinner than usual. You might do that much for me."—*Ex.*

Jay Cooke, in 1866, told the following story: "One day, when I was putting government bonds upon the market, I was greatly annoyed by the clerks telling me that there was an old man in the office who would do no business with them and must see me. To get rid of him I went out. Said he: 'Mr. Cooke, I have got \$3,000 in gold in this bag; I can't do anything with it in the town where I live; they are circulating grocers' checks and everything else for money and I am frightened because I think I will be cheated if I dispose of it. Will you tell me on your word of honor if these bonds are sound and right?' I replied: 'If they are not right, nothing is right. I am putting all I have in the world into them.' After further conversation the man concluded to take them. 'What denomination will you have them in?' I asked. This was too much for the man. He had never heard that word used in connection with business. He scratched his head and said, 'You may give me \$500 in Old School Presbyterian to please the old woman, but I will take the heft of it in Baptist!'"

Rev. Brooke Hereford, formerly of Boston, does not like to be interrupted when he is busy writing a sermon, and so not long since, finding himself somewhat behindhand with his preparation for the coming Sunday, he retired to his study, giving explicit orders that he was not again to be disturbed by visitors no matter who might call. Pretty soon along came the autograph fiend, that is, a lady who was collecting autographs and favorite texts of Boston preachers for a charitable object. She was so importunate that Mrs. Hereford at last went to the study door and tapped. "Brooke?" "Yes." "There is a lady downstairs, and"— "But, my dear"— "I know, Brooke, but she only wishes your autograph and favorite text, for dear charity's sake." Hereford yielded and dashed down his name and the reference, 1 Tim. 5: 13, on a sheet of paper. There was a grim smile on his face as he handed it to his wife. She took it down to the visitor and she, in return, went away rejoicing. But when, in reviewing her treasures, she looked up Mr. Hereford's text, she read: "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not."

Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do when it ought to be done, whether you like it or not.—*Huxley.*

#### For Headache and Indigestion Use Horsford's Acid Phosphate.

A prominent physician of Buffalo, N. Y., says of it: "I have severe headaches and it relieves them. I am fond of the pleasures of the table and as a consequence of my indulgence there I have to pay the penalty. It divides penalty with me. Indeed, it is an indispensable article to me."

## THEIR VERSION OF IT.

Each Tells The Whole Story  
In Her Own Way.

But Both Disclose the Plain Unvarnished Truth.

There Is No Getting Around Such Facts As These.

WATERBURY CENTRE, VT.—This is a small town, but often interesting happenings take place, even in a small town. This will be found interesting news.

Mrs. C. G. Town, a well-known resident of this place, tells the following story:

"I was suffering terribly from nervousness," she says, "caused by kidney troubles and backache, and was so weak I could not walk across the room without help. The nerves of my eyes were so affected that I feared that I would lose my sight."

"I saw Dr. Greene's Nervura blood and nerve remedy recommended so highly that I thought I would try it. I had not taken but one bottle of this wonderful medicine before my eyes were cleared of their dull aching, and all other pains and aches left me."

"I grew stronger every day until I am now well and able to do my own work. I cannot do half justice in the praise of this medicine, and I give these facts for the benefit of others who are ailing."



MRS. C. G. TOWN.

Just over the State line in Champlain, N. Y., lives a lady widely known, Mrs. B. Wilson by name, who also tells an interesting story.

"I have been seriously afflicted," she says, "with rheumatism for over 20 years and I did not think I could ever be cured."

"I have taken only two bottles of Dr. Greene's Nervura blood and nerve remedy and am now taking the third, and I can truly say that I have not been so well and free from pain for twenty years."

"What induced me to use this remedy was seeing the wonderful cure it wrought in my husband—it saved his life."

"I feel it my duty therefore to tell the great benefits I have received from the use of Dr. Greene's Nervura blood and nerve remedy and to advise all who are ailing to try this wonderful medicine."

"I have the most unbounded confidence in the curative powers of Dr. Greene's Nervura blood and nerve remedy."

Take this medicine now if you are not feeling just right, if you are weak, nervous, run down in health and strength; if you do not sleep well nights, and if you wake mornings tired and unrefreshed with little or no appetite for breakfast. Take it for headache, backache, constipation, stomach, liver or kidney com-

plaints. It is purely vegetable and harmless. Druggists sell it for \$1.00.



MRS. B. WILSON.

It should not be classed with ordinary patent medicines, for it is the discovery and prescription of Dr. Greene of 34 Temple Place, Boston, Mass., the well-known and successful specialist in curing nervous and chronic diseases. The doctor can be consulted free in any case, personally or by letter.

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## CHURCH CARPETS.



In connection with our wholesale business we are accustomed to sell CARPETS for use in CHURCHES at manufacturers' prices. We solicit correspondence.

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CHURCH PEWS, with folding & stationary seat.  
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## IMPROVED CHURCH CUSHIONS

Can refer to over 1,000 churches. Send for samples and prices.

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The Kind of  
medicine  
you need is the  
old reliable tonic and  
blood-purifier,

## AYER'S SARSAPARILLA

It  
can have  
no substitute.  
Cures others,  
will cure you

"WORTH A GUINEA A BOX."

### BEECHAM'S PILLS

(Tasteless—Effectual.)  
FOR ALL  
BILIOUS and NERVOUS  
DISORDERS.

Such as Sick Headache,  
Weak Stomach,  
Impaired Digestion,  
Constipation,  
Liver Complaint,  
and Female Ailments.

Covered with a Tasteless & Soluble Coating.  
Of all druggists. Price 25 cents a box.  
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Our Mothers Say:

## Comfort Powder

Cures

Eczema,	Salt Rheum,
Chafing,	Burns,
Pimples,	Sunburn,
Itching,	Tender Feet,
Infant Chafing,	and Scalding.

Send 4c. in stamps for sample. Sold by druggists.  
Price, 50 cents per box, postage paid.

COMFORT POWDER CO., HARTFORD, CONN.

COMFORT SOAP, the Best Baby Soap, 25 cents a cake.

U. S. Census for one year, 1880, reports  
35,607 Deaths from  
**Cancer.**

## The Berkshire Hills Sanatorium,

An institution for the thoroughly effective and perfectly  
scientific treatment of **Cancer, Tumors**, and all ma-  
lignant growths, **without the use of the knife.**  
We have never failed to effect a **perman-  
ent cure** where we have had a **reasona-  
ble opportunity for treatment.**  
Book giving a description of our Sanatorium and  
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\$5 to \$15 per day, at  
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### FOR THE PUBLIC WELFARE.

The city of Norwich, Ct., has appropriated \$3,600 toward the maintenance of the Otis Free Public Library the coming year. Since this venerable public library has been made "free," about one year ago, the number of takers of books has increased nearly eightfold. Its recently improved edifice includes a spacious, well-lighted reading-room on the ground floor, to which all comers are cordially welcomed—an opportunity for all classes far in advance of anything the town has ever previously enjoyed.

The William W. Backus Hospital, dedicated recently, is a signal advance upon Norwich's previous appliances for meeting the physical needs of the people. It is the munificent gift of two citizens, Messrs. William W. Backus and William A. Slater, and in its ample grounds, its commanding and salubrious site, its beautiful edifices and generous endowment, represents nearly half a million of dollars. It can care for eighty patients and thirty of its beds are understood to be free. In adaptation to its purposes it is pronounced by competent judges unsurpassed, if not unequalled.

Chicago is finally to have a home for her Academy of Science. For years she has had no place in which to store her valuable collections. Now Mr. Mathew Lafin has given \$75,000 toward a building, and the Lincoln Park commissioners have added \$25,000 more, on condition that it be located within the grounds of the park and that they have offices in it. They will also care for it and keep it in repair. There was little hesitation in accepting the conditions. Professor Peabody, who secured and put in order the splendid collections in the Manufactures and Liberal Arts building of the fair, in making one of the principal addresses at the laying of the corner stone, said that the purpose of the organization is threefold—to investigate, to instruct, and to gather and care for a large and well-arranged museum. This with the other libraries, present and prospective, and the proposed Columbian Museum, for which large and valuable collections have been already secured from the displays in Jackson Park, will add greatly to the attractions of Chicago as an educational center and as a place of residence for those who love learning and yet do not want to withdraw from the activities and enthusiasm of commercial life.

Mr. Drexel has given a rare collection of plants, now on exhibition in Chicago, to that city as the beginning of a public garden. To this gift Mr. G. W. Childs has added his collection of rare palms, pines, etc., also on exhibition, worth perhaps \$10,000, on condition that none of these plants shall ever be sold, and that to this collection he shall have the privilege of adding from the duplicates in his gardens in Philadelphia. Mr. Childs has bought the log house which was built in order to show just how the Michigan lumbermen live when in camp. It cost \$500. At the close of the fair it will be taken down and carried to Mr. Child's country home near Philadelphia.

## If you have to

take Cod Liver Oil this winter, try Cas-  
well, Massey & Co.'s Emulsion of Cod  
Liver Oil with Pepsin and Quinine.

## Why?

For the reason that almost all the leading  
physicians prescribe it. The most gen-  
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speak in  
warm terms  
of what  
Scott's  
Emulsion  
has done  
for their deli-  
cate, sickly  
children.  
It's use has  
brought  
thousands back to rosy health.



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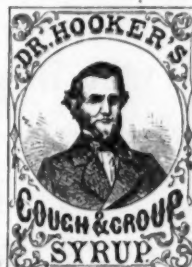
of cod-liver oil with Hypophos-  
phites is employed with great  
success in all ailments that re-  
duce flesh and strength. Little  
ones take it with relish.

Prepared by Scott & Bown, N. Y. All druggists.

How this picture reminds us of the little round  
bottle in the old medicine-chest, and as we  
have seen it on the shelf in the country store.

50  
YEARS

in the  
Homes  
and Stores  
of  
New England.



Such a record among the people and deal-  
ers speaks with no uncertain sound for the  
real worth of this well-known remedy.

For Croup it has been to the mother  
what the "life-boat" is to the ship-  
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For Coughs and Colds it always  
brings relief in dispelling the disease and  
assisting to the normal healthy condition.

Contains no opium—Perfectly safe.  
Price 35c. Sold by all Druggists.

CHAS. B. KINGSLEY, Prop., Northampton, Mass.

A Lame Back or a Pain in the side cured by  
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By mail 15c. "The Best Plaster Made."

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Cleansed and purified of every humor, eruption,  
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## CUTICURA REMEDIES



These great skin cures, blood  
purifiers, and humor remedies  
afford immediate relief in the  
most torturing of Itching and  
Burning Eczemas and other Itch-  
ing, scaly, crusted, and blotchy  
skin and scalp diseases, permit  
rest and sleep, and point to a  
permanent and economical (be-  
cause most speedy) cure when  
the best physicians and all other  
remedies fail. Thousands of  
grateful testimonials attest their wonderful, un-  
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"All About the Skin, Scalp, and Hair," mailed free.

BABY'S Skin and Scalp purified and beautified  
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## HOW MY SIDE ACHES!

Aching Sides and Back, Hip, Kidney,  
and Uterine Pains, and Rheumatism re-  
lieved in one minute by the Cuticura  
Anti-Pain Plaster. The first and only  
instantaneous pain-killing, strengthening plaster.

**E**VERY housekeeper finds a slice of delicious Ham, just broiled to a turn, or a dainty sliver of Breakfast Bacon, furnishes a most appetizing relish with

## Flesh, Fish, or Fowl

Only Grocers who really handle the **BEST GOODS** will supply the "**FERRIS**" brand, but it is worth the Consumer's while to **INSIST** upon having these **CHOICE MEATS**.

"A Little Higher in Price, BUT!!!"



Are you familiar with this?

This is not a case where



"Familiarity breeds contempt"  
as its acquaintances will attest.

# THE EXCITEMENT IN OUR SILK DEPARTMENT

Last week, caused by the **UNUSUAL PRICES** made on **RICH NOVELTY** and **BROCADE SILKS**, continued up to Saturday night. We realized that, in order to sell our surplus wholesale stock, it was necessary to do **SOMETHING UNUSUAL**. This week we offer all the magnificent rich **BROCHES** and high class **Novelties**, made exclusively for our retail trade, at the same fabulous prices.

**AT 79c.** We offer Figured Peau de Sole Broches, in evening and steel shades and many choice silks, always sold at \$1.25 and \$1.50 per yard.

**ALL AT 98c. Per Yard.** A superb collection of **RICH EVENING SILKS**, all late novelties and worth \$2.00 and \$2.50 per yard. You should see the display to appreciate the values.

**AT 1.49 PER YD.** A magnificent collection of Evening Silks, all choice goods, newest shades in silk and satin grounds, dainty effects and elegant Brocades, for party and reception dresses, always sold at \$3.00 per yard.

**AT 89c.** We are selling Broche Armures, Striped Broche Gros Grains, evening and street shades, always \$1.75 and \$2.00 per yard.

**AT 1.29 Per Yard.** We offer a superb lot of Black and Dark Ground Brocades, with colored figures, rich, elegant goods, recently \$3.50 per yard. This lot is small in quantity.

**AT 1.98 PER YD.** A grand display of magnificent Lyons goods, unequaled in the country, and worth \$5.00 per yard.

We shall sell a few exceptionally Rich, High Class Novelties, some of the finest goods made, cost from \$6.00 to \$11.00 per yard, now all at

**\$2.98.**

The figures are about 1-4 the values, and the opportunity is remarkable. Understand that we are not offering auction lots, or manufacturer's seconds, but high class goods made in Lyons for the finest American trade. This is the greatest demonstration that has ever been made in Rich Silks. The prices are within the reach of all.

## SHEPARD, NORWELL & CO., Boston